

A VEDIC READER FOR STUDENTS

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMIHTA AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the *Samhitā* text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each *Pāda* or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional *Pada* text in which each word of the *Samhitā* text is given separately without *Sandhi*, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the *Pada* text, as nearly contemporary in origin with the *Samhitā* text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the *Rigveda*. Next follows the transliterated *Samhitā* text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the *Rigveda* is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.
October 22, 1917.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the *Samhitā* text, which appears to have taken place about 600 B.C., at the end of the period of the *Brahmanas*, but before the *Upanishads*, which form appendages to those works, came into existence. The creators of the *Samhitā* did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called *Anukramanīs* or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the *Kan̄vas*; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called *Pragātha*. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: *Kan̄vas* seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (*pavamāna*); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma *Pavamāna* were removed from Books i to viii, in order to form a single collection belonging to the sphere of the *Udgatr* or chanting priest, and added after Books i-viii, which were the sphere of the *Hotṛ* or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in *Gāyatri*, while the second consists mainly of groups in other metres; thus 68-84 form a *Jagati* and 87-97 a *Tristubh* group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Panini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Trīṣṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the *śloka*) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally *Gāyatri*, or of two stanzas in different *mixed* metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitṛ.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Visnu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajapati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedanta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Surya, Savitṛ, Pūṣan, the Āśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apāṁ napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivi, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātarīśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudri (Sutlej), sister streams of the Panjab, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātr̄ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātr̄, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidyāhātr̄, the 'Disposer', Dhārt̄, the 'Supporter', Trātr̄, the

‘Protector’, and *Netr*, the ‘Leader’. The only agent god mentioned at all frequently in the RV. is *Tvaṣṭṛ*, the ‘Artificer’, though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of *Soma*, which is called the ‘food of *Tvaṣṭṛ*’, and which Indra drinks in *Tvaṣṭṛ*’s house. He is the father of *Saranyū*, wife of *Vivasvant* and mother of the *primaeva*l twins *Yama* and *Yami*. The name of the solar deity *Savitṛ*, the ‘Stimulator’, belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is *Prajāpati*, ‘Lord of Creatures’. Originally an epithet of such gods as *Savitṛ* and *Soma*, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet *Viśvakarman*, ‘all-creating’, appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. *Hiranyagarbha*, the ‘Golden Germ’, once occurs as the name of the supreme god described as the ‘one lord of all that exists’. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kásmai devāya havīṣā vidhema?* ‘to what god should we pay worship with oblation?’ This led to the word *ká*, ‘who?’ being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is *Bṛhaspati* (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to *Manyu*, ‘Wrath’, and one (x. 151) to *Śraddhā*, ‘Faith’. *Anumati*, ‘Favour (of the gods)’, *Aramati*, ‘Devotion’, *Sūnṛta*, ‘Bounty’, *Asunuti*, ‘Spirit-life’, and *Nirṛti*, ‘Decease’, occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Ugas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pr̥thivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 208), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyi, Indrāṇi, Varuṇāni, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pr̥thivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuna is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martānda, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuna, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Rbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśi. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Śitā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Āngirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭr*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Panis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is *Rakṣas*. They are nearly always mentioned in connexion with some god who destroys them. The much less common term *Yātu* or *Yātudhāna* (primarily 'sorcerer') alternates with *Rakṣas*, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the *Piśācas*, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14-18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover *Purūravas* and the celestial nymph *Urvaśi*, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kalidasa's drama *Vikramorvaśi*. The other (x. 10) is a dialogue between *Yama* and *Yami*, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 3.4) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Dānastutis, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Sura, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāna*), and the lute (*vīnā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 88) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language ; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature ? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayāna (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brahmanas and Sutras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets nāsatyau,

an epithet of the Aśvins, as 'true, not false', another Āgrāyana, as 'leaders of truth' (satyasya pranetārau), while Yāska himself thinks it may mean 'nose-born' (nāsikā-prabhavau)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātā-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyana who lived nearly 2,000 years later. Sāyana's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyana does not follow the tradition. Again, Sāyana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes'; 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

P. 14, line 27, for *śitipādo* read *śitipādō*.

P. 28, line 1, read नर्यपांसि.

P. 31, line 29, and p. 46, l. 29, for *yō* read *yō*.

P. 48, head-line, for i. 12, 4 read ii. 12, 4.

P. 51, line 81, for *yō* read *yō*.

P. 60, line 18, for *no* read *nō*.

P. 69, line 2, for *ṭām* read *ṭām*.

Fp. 68, 70, 71, 75, head-lines, for APAM read APAM.

P. 118, head-line, for APAS read ĀPAS.

P. 125, line 12, for *viśvācakṣas* read *viśvācakṣas*.

P. 128, line 8, for *nū* read *nū*.

P. 189, line 14, for *vibhīdako* read *vibhīdakō*.

P. 142, last line, and p. 143, line 11, for *anyō* read *anyō*.

P. 144, head-line, for *MANDŪKAS* read *MANDŪKAS*.

P. 179, line 26, for *tē* read *tē*.

P. 184, line 17, for *tē* read *tē*.

P. 224, head-line and line 1, for *abhitī* read *abhitā*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (dhūmā-ketu) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arānis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasah sūnūh*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātarīsvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātarīsvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV, and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jānman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhā-pati* *lord of the house*, and is constantly spoken of as a guest (*śātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*rtvīj*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *játá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havyaváhana*) is distinguished his corpse-devouring (*kravyád*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (˘-˘˘). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अभिमीक्ते पुरोहितं
घुञ्चस्त्रेवमृत्विजम्।
होतारं रत्नधातमम्॥

१ Agním iile puróhitam,
yajñásya devám rtvijam,
hotaram ratnadhátamam.

अभिमित् । ईळे । पुरोहितम् ।
घुञ्चस्त्रे । द्रेवम् । रत्नविजम् ।
होतारम् । रत्नधातमम् ॥

I magnify Agni the domestic priest, the divine ministrant of the sacrifice, the invoker, best bestower of treasure.

On the marking of the accent in the RV. see p. 448, 2. The verb ई॒स (1. s. pr. आ॒. of ई॒ः । ई॒ for ई॒ between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *purōhitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñāsyā* is to be taken with गृत्विजम् (not with *purōhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; *yajñāsyā* हि स्था॒ गृत्विजा॒ ये॒ two (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of गृत्विजम् would otherwise bear (like ई॒), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. गृत्व-ई॒ though etymologically a compound (गृत्व + ई॒ = यज) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṁ rtuśo yajāti* *may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pāda text never divides a cd. into more than two members. The suffix *tama*, which the Pāda treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat+tama* in 3 c and *citrā-śravas+tama* in 5 b. *rātña* never means *jewel* in the RV.

२ अ॒भिः पू॒र्वै॒भि॒र्चृ॒षिभि॒र्
ई॒द्यो॒ नू॒तनै॒रु॒त ।
स दे॒वाँ॒ एह॒ व॒चति॒ ॥

२ *Agnibhī pūrvebhīr śibhīr*
ई॒द्यो॒ नू॒तनै॒रु॒त,
सा॒ दे॒वान्॒ एह॒ व॒चति॒ ॥

अ॒भिः॒ पू॒र्वै॒भिः॒ चृ॒षिभिः॒ ।
ई॒द्यः॒ नू॒तनै॒ । उ॒त ।
सः॒ दे॒वान्॒ आ॒ दु॒ह॒ व॒चति॒ ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

śibhīs : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvebhīs* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the Uddatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Uddatta of *vāṁ* (Sandhi, see 39). This Anudatta and the Svarita of *vāksati* show that all the intervening unmarked syllables *vāṁ* *éhā* have the Uddatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Uddatta) remain unmarked; hence the last two syllables of *vāksati* are unmarked; but in the Pāda text every syllable of a word which has no Uddatta is marked with the Anudatta; thus *vāksati*. The latter word is the s. ao. sb. of *vah* *carry* for *vah-s-a-ti* (143, 2; 69 a). In *á ihā vāksati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *púrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* *and* (p. 222) is always significant in the RV.

अग्निना रुचिमन्तवृत्
पोषमेव द्विवेदिवे ।
अश्वसं वीरवत्तमम् ॥

Agninā rayim aśnavat
pōṣam evā divé-dive,
yaśasam virāvattamam.

अग्निना । रुचिम् । अश्ववृत् ।
पोषम् । एव । द्विवेदिवे ।
अश्वसम् । वीरवत्तमम् ॥

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amā* *attain*, 3. s. ind. pr. *aśnōti* (cp. p. 184) the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayim*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous *itv.* compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yáśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yáś-as* *fame* (83, 2 a; 182, p. 256). *vírá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vírávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhátama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca.* Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अमेर्य य यज्ञमध्वरं
विश्वतः परिभूरसि ।
स इद्वेषु गच्छति ॥

4 Ágne, yám yajñám adhvarám
viśvátaḥ paribhúr ási,
sá id devéṣu gachati.

अमेर्य । यम् । यज्ञम् । अध्वरम् ।
विश्वतः । परिभूः । असि ।
सः । इत् । द्वेषु । गच्छति ॥

*O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.*

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *ási* is accented as the vb. of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udáttā* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the vb. of a principal sentence has no *Udáttā* (19 A); nor has it any accent mark in the *Samhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अ॒ग्नि॒हीता॑ क॒विकृतुः॑
स॒त्यस्त्रिच्च॒श्चवस्तुमः॑ ।
द्व॒द्वो॑ द्व॒द्वेभिरा॑ गंमत् ॥

५ Agnír hótā kavíkratuh
satyás citráśravastamah,
devó devébhir á gamat.

अ॒ग्नि॑ः । होता॑ । क॒विकृतुः॑ ।
स॒त्यः॑ । च्च॒श्चवस्तुमः॑ ।
द्व॒द्वः॑ । द्व॒द्वेभिः॑ । आ॑ । गंमत् ॥

May Agni the invoker, of wise intelligence, the true, of most brilliant fame, the god come with the gods.

Both kaví-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ अ॒दुङ्ग॑ द॒शुषे॑ त्वम्॑
अ॒मे॑ भ॒द्रं॑ क॒रिष्यसि॑ ।
त॒वेच्चत्स॒त्यमंङ्गिरः॑ ॥

६ yád aṅgá dásúṣe tuám,
Ágne, bhadrám karisyási,
távét tát satyám, Aṅgirah.

अ॒दुङ्ग॑ । द॒शुषे॑ । त्वम्॑ ।
अ॒मे॑ । भ॒द्रम्॑ । क॒रिष्यसि॑ ।
त॒वे॑ । इ॒त् । त॒त् । स॒त्यम्॑ । अ॒ङ्गिरः॑ ॥

Just what good thou, O Agni, wilt do for the worshipper, that (purpose) of thee (comes) true, O Aṅgiras.

aṅgá: on this pcl. see 180 (p. 213). dásúṣe: dat. of dás-váms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-váms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence *Agne* is accented (the *Udatta* being, as always, on the first syllable, p. 465, 18), while *Āngiras* is not (p. 466, 18b). *kariṣyāsi* (ft. of *kṛ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप त्वामि दिवेदिवे
दोषावस्तर्धिया वृथम् ।
नमो भरन्त एमसि ॥

7 úpa tvāgne divé-dive,
dósāvastar, dhiyá vayám,
námo bháranta émasi ;

उप॑ । त्वा॒ । अ॒मि॑ । दिवे॒दिवे॑ ।
दोषा॑वस्तर॑धि॒या॑ । वृथम् ।
नमः॑ । भरन्तः॑ । आ॑ । इ॒मसि॑ ॥

To thee, O Agni, day by day, O illuminer of gloom, we come with thought bringing homage ;

tvā as the enc. form of *tvám* (109 a) and *Agne* as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. *tvā* is most naturally to be taken as governed by the preposition *úpa* (p. 209), though it might otherwise be quite well dependent on the cd. vb. *úpa á-imasi* (a common combination of *úpa* and *á* with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dósā-vastar*: *Sayana* explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dósā* is shifted (which is not otherwise the case in such cds., as *sāyám-prātar* *evening and morning*, from *sāyám*); the explanation as *O illuminer* (from 1. *vas* *shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of *Indra* (iii. 49, 4) as *kṣapám* *vastá janitá* *súryasya* *illuminer of nights, generator of the Sun*. *dhiyá* inst. of *dhi* *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *námas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhr* *bear*. *á-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमधुराणां
गोपामृतस्तु दीदिविम् ।
वर्धमानं से दमें ॥

राजन्तम् । अ॒धुराणां॑म् ।
गो॒पाम् । अ॒तस्तु॑ । दी॒दिविम् ।
वर्ध॑मानम् । से॑ । दमें॑ ॥

8 rājantam adhvarānām,
gopām ṛtāsyā dīdivim,
várdhamānam své dámē. (to thee) *ruling over sacrifices, the shining guardian of order, growing in thine own house.*

rājantam : this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarānām : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pám : one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). ṛtā means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by dharma. Agni is specially the guardian of ṛtā in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuna (vii. 86) is specially the guardian of ṛtā in the moral sense. várdhamānam : *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. své : to be read as sué ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). dámē : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

१ स नः पि॒त॑वि॒ सू॒ज॑वे॒
अ॒भ॑य॒ सू॒पा॒य॒नो॒ भव॑ ।
सच॑स्वा॒ नः॒ स्व॒स्त॑ये॒ ॥

9 sá nah pitéva sūnáve,
Ágne, sūpāyanó bhava;
sácasvā nah suastáye.

सः॑ । नः॑ । पि॒त॑वि॒ सू॒ज॑वे॒ ।
अ॒भ॑य॒ सू॒पा॒य॒नः॑ । भव॑ ।
सच॑स्व॒ । नः॑ । स्व॒स्त॑ये॒ ॥

So, O Agni, be easy of access to us, as a father to his son ; abide with us for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). nas enc. dat. (109 a) parallel to sūnáve. pitá iva : the enc. pcl. iva is regularly treated by the Pada text as the second member of a cd. ; in the RV. pitá is usually coupled with sūnú, mātř with putrá. sūnávē : this word as written in the Samhitá text appears with two Udāttas, because the Udātta of the elided á

is thrown back on the preceding syllable (p. 465, 3); but this *a* must be restored, as the metre shows, and *sūnáve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written *Samhitā* text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two *Padas* of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6 b) that the second and the first *Pada* were originally as independent of each other as the second and the third. On the accentuation of *sūpāyaná* as a *Bv.* see p. 455, c a. *sácasvā*: this verb (which is exclusively *Vedic*) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā.*, is here (like many other final vowels) lengthened in the *Samhitā*, but is regularly short in the *Pada* text. *svastáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the *Pada* text because *asti* does not occur as an independent nominal stem.

SAVITR

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated *Sāvitri* stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from *Sūrya* (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitr is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root sū to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devā god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Trīṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (—◦—˘); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (˘—˘— or ˘—˘—˘), and the break between the caesura and the cadence is regularly ◦◦— or ◦◦. Thus the scheme of the whole normal verse is either ˘—˘—, ◦◦— | —◦—˘ or ˘—˘—˘, ◦◦ | —◦—˘. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Trīṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (—◦—◦˘). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ द्वयाम्युपि प्रथमं स्तुत्ये	द्वयामि । अभिम् । प्रथमम् । स्तुत्ये ।
द्वयामि मित्रावरुणाविहावसे ।	द्वयामि । मित्रावरुणौ । इह । अवसे ।
द्वयामि रात्रिं जगतो निवेशनीं	द्वयामि । रात्रीम् । जगतः । निवेशनीम् ।
द्वयामि द्वेवं संवितारमूर्ये ॥	द्वयामि । द्वेवम् । संवितारम् । ज्ञातये ॥

1 *hváyāmi Agním prathamám* *I call on Agni first for welfare;*
suastáye; *I call on Mitra-Varuṇa here for*
hváyāmi Mitrávárunyāv ihávase; *aid; I call on Night that brings the*

hváyāmi Rátríṁ jágato nivéś- *world to rest*; *I call on god Savitr for help.*

hváyāmi devám Savitáram ūtā-
ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamám is in apposition to Agním. su-astáye: this, ávase, and ūtáye are final datives (p. 314, B 2); the last two words are derived from the same root, av *help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sáyana, following Yáska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrá-várunā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. c. ds. are not analysed in the Pada text. ihávase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśaním = that causes the world to 'turn in' (cp. x. 127, 4, 5): the c. nivéśáyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो
निवेश्यद्वमृतं मर्त्यं च ।
हिरण्यग्नेन सविता रथेना
देवो याति सुवनानि पश्चन् ॥

2 á kṛṣṇéna rájasā vártaṁānō,
nivéśáyan amṛtam mártiam
ca,
hiranyáyena Savitá ráthena,
á devó yāti bhúvanāni páśyan.

आ । कृष्णेन । रजसा । वर्तमानः ।
निवेश्यद्वमृतम् । मर्त्यम् । च ।
हिरण्यग्नेन । सविता । रथेन ।
आ । देवः । याति । सुवनानि । पश्चन् ॥

Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitr comes seeing (all) creatures.

á vártaṁānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 18 a; when it immediately precedes, as in nivéśáyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártiam ca a. m. used collectively = *gods and men*. ráthenā must of course be read ráthená|á; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on **ā** ihā vaksati, i. 1, 2 c. In this and the two following stanzas Savitṛ is connected with evening.

३ याति देवः प्रवता यात्युद्दता याति देवः प्रवता याति उत्पवता।
 याति शुभाभ्यां यजुतो हरिभ्याम्। याति शुभाभ्याम्। यजुतः। हरिभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।
 ५ पु विश्वा दुरिता बाधमानः ॥ अपि विश्वा। दुरिता। बाधमानः ॥

३ yāti devāḥ pravatā, yāti ud-
 vātā;
 yāti śubhrābhyām yajatō hári-
 bhyām.
 आ devō yāti Savitā parāvato,
 ápa viśvā duritā bádhamānah.

The god goes by a downward, he goes by an upward path; adorable he goes with his two bright steeds. God Savitṛ comes from the distance, driving away all hardships.

In this stanza a Jagatī verse is combined with a Trisṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. *pra-vát-ā* and *ud-vát-ā*: local sense of the inst. (199 A 4); note that the suffix *vat* (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second *yāti* is accented as beginning a new sentence. *háribhyām*: inst. in sociative sense; cp. *devébhīs* in i. 1, 5. On the different treatment of *śubhrābhyām* and *háribhyām* in the Pada text see note on *púrvebhīs* in i. 1, 28. *parāvato* & *pa*: see note on *Ágne* in i. 1, 9. *parāvatas*: abl. with verb of motion (201 A 1). *ápa bádhamānas*: cp. note on *á* in 2 c. *viśvā duritā*: this form of the n. pl. is commoner in the RV. than that in *āni*; p. 78, f. n. 14.

४ अभीवृतं कृशनेविश्वरूपं अभिवृतम्। कृशनेः। विश्वरूपम्।
 हिरण्यशम्यं यजुतो बृहन्तम्। हिरण्यशम्यम्। यजुतः। बृहन्तम्।
 आखाद्रथं सविता चित्रमानुः आ। आखात्। रथम्। सविता। चित्रमानुः।
 द्वृष्णा रजांसि तविषीं दधानः ॥ द्वृष्णा। रजांसि। तविषीम्। दधानः।

4 abhīvṛtam kṛśanair, viśvārū-
pam,
hīranyaśamyam, yajatō bṛhā-
tam,
āsthād rātham Savitā citrā-
bhānuh,
kṛṣṇā rájāmsi, táviśīm dādhā-
nah.

*His car adorned with pearls,
omniform, with golden pins, lofty,
the adorable Savitṛ brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhi is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. ā asthāt: root ao. of sthā. kṛṣṇā rájāmsi: = darkness. dādhānas (pr. pt.; the pf. would be dādhānās) governs both rájāmsi and táviśīm = *clothing himself in darkness* (cp. 2 a) and *might*, that is, bringing on evening by his might.

5 vi jānānāvā: śitipādō vi । जनान् । आवाः । शितिपादः ।
अख्यन् ।
रथं हिरण्यप्रदग्नं वहन्तः । रथम् । हिरण्यप्रदग्नम् । वहन्तः ।
शशदिशः सवितुर्देवसो-
पस्ते विश्वा मुवनानि तस्युः । शशत् । विश्वः । सवितुरः । देवस्य ।
मुवनानि । तस्युः ।

5 vi jānānā chyāvāḥ śitipādo His dusky steeds, white-footed,
akhyān,
rātham hīranya-praūgam vāh- drawing his car with golden pole,
antah. have surveyed the peoples. For
śāśvad viśāḥ Savitūr dāvīasya ever the settlers and all creatures
upāsthe viśvā bhūvanāni ta- have rested in the lap of divine
sthuh.

ví : separated from vb. ; see note on á vaksati, i. 1, 2 c. jánāñi chyāvāh : for jánāñi śyāvāh (40, 1). sítī-pádas : on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyan remains after o (cp. note on i. 1, 9 b). akhyan : a. ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and páṣyan in 2 d; the ao. expresses a single action that has just taken place (p. 345 C); the pf. tashthur expresses an action that has constantly (śásvat) taken place in the past down to the present (113 A a). In -prātiugam (analysed by the Páda text of x. 180, 3 as prā-uga), doubtless = prā-yugam (as explained in a Prátiśákhyá), there is a remarkable hiatus caused by the dropping of y. viśvā bhúvanāni : here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivyasyopásthe cp. note on Ágne, i. 1, 9 b. dáivya divine is a variation of the usual devá accompanying the name of Savitṛ. upásthe : the idea that all beings are contained in various deities, or that the latter are the soul (ātmá) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्वावः सवितुर्द्वा उपस्थाँ
एका यमस्य भुवने विराषाद् ।
आणिं न रथ्ममृताधि तस्युर
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्वावः । सवितुः । द्वौ । नुपस्थाँ ।
एका । यमस्य । भुवने । विराषाद् ।
आणिम् । न । रथ्मम् । अमृताधि । अधिं ।
तस्युः ।
इह । ब्रवीतु । यः । उ । तच्चिकेतत् ॥

६ tisrō dyávah ; Savitúr dvā upá-
sthāñi,
ékā Yamásya bhúvane virāśāt. tashthur:
āṇim ná ráthyam amftádhī
shá bravitu yá u táo ciketat.

(There are) three heavens : two
(are) the laps of Savitṛ, one over-
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car : let him who may under-
stand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last Páda indicates, as an enigma (like several others in the RV.). The first Páda is evidently intended to explain the

last two of the preceding stanza: of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitr̄s). The third Pāda means: on Savitṛ, in these two (lower) worlds, the gods rest. dyávas: N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. dvā: for dváu before u (22); after tisrō dyávah the f. form dvé should strictly be used (like ékā in b), but it is attracted in gender by the following upásthā (cp. 194, 3). upásthām: the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausā at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Ágne, i. 1, '9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. virā-sát: N. s. of virā-sáh (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sát); in the first member the quantity of the vowels (for vira) is interchanged for metrical convenience; the Pāda text does not analyse the cd. because the form virā does not occur as an independent word (cp. note on ḡtvij, i. 1, 1 b). amṛtā: n. pl. = the gods. āním ná: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ádhi tasthur: the pf. of sthā here takes the acc. by being compounded with ádhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravitu: 3. s. ipv. of brū speak (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized: ūṁ iti. cíketat: pf. sb. of cit observe.

७ वि सुपूर्णी अन्तरिक्षास्त्वद्
गमीरवेष्या असुरः सुनीथः ।
क्षेत्रादानीं सूर्यः कवचित्
क्षत्मां वा तुर्षिमरुस्ता तत्तान् ॥

वि । सुपूर्णः । अन्तरिक्षाणि । अस्त्वद् ।
गमीरवेष्याः । असुरः । सुनीथः ।
क्षेत्रादानीम् । सूर्यः । कः । चक्रित् ।
क्षत्माम् । वास् । तुर्षिमः । अस्त् । वा ।
तत्तान् ॥

7 ví suparnō antáriksāni akhyad,
gabhirávepā ásurah sunítháh.
kvédañim súriah? kás ciketa?
katamám dyám raśmír asyá
tatána?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7-9 deal with Savitṛ as guiding the sun.

ví... akhyat: cp. 5 a and 8 a. suparnás: Savitṛ is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-níthás see p. 455, c a. antáriksāni: equivalent to kr̄ṣṇā rájāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-níthás: *guiding well* here means that the sun illumines the paths with his light. kvédañim: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idáñim: *now = at night*. ciketa: pf. of cit *observe* (139, 4). dyám: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá: = asya ā. tatána: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ अख्यात्कुम्भः पृथिव्यास
धी धन्वं योजना सुप्ति सिन्धून् ।
हिरण्याच्चः सविता देव आग्राद
दधूद्रता दाशुषे वार्याणि ॥

अष्टौ । वि । अख्यात् । कुम्भः । पृथिव्याः ।
धी । धन्वं । योजना । सुप्ति । सिन्धून् ।
हिरण्याच्चः । सविता । देवः । आ ।
आग्राद् ।
दधूद्रता । दाशुषे । वार्याणि ॥

३ अष्टावि अख्यत काकुभाह पृथि-
व्यास,
त्रि धन्वा, योजना, सप्ता सि-
धुन्.

हिरण्याक्षसाह विविता देवा आगाद,
दाधद रात्ना दासुषे वारिणी.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitṛ has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. *āṣṭāu*: 106 b. *pṛthivyās*: on the accentuation see p. 458, 2. *trí*: n. pl. (105, 3) to be read disyllabically. *dhánva*: acc. pl. of *dhánvan* n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in *b* and *d* (—ु— for ुु—) is rare in the RV. (p. 440, 4 B). *yójanā*: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. *hiranyaśās*: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. *ā-agāt*: root ao. of *gāgo*. *dādhāt*: on the accent cp. 127, 2; on the formation of the stem, 156.

४ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
चमे वावापृथिवी अन्तरीयते । चमे इति । वावापृथिवी इति । अन्तः ।
अपामीवां वाधते वेति सूर्यम् ईद्यते ।
अभि कृष्णेन रजसा वामृणोति ॥ अप । अमीवाम् । वाधते । वेति । सूर्यम् ।
अभि । कृष्णेन । रजसा । वाम् । कृणोति ॥

९ हिरण्यपाणिः Savitā vīcaraṇiḥ ubhé dyāvāpṛthivī antār iyate. अपामीवाम् बाधते; वेति सूर्यम्; अभि कृष्णेन राजसा द्याम् रुपति.

*Golden-handed Savitṛ, the active,
goes between both heaven and earth.
He drives away disease; he guides
the sun; through the dark space he
penetrates to heaven.*

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final *i*, as well as the *e* of *ubhé*, being Pragṛhya (25 a, 26 a), is followed by *iti* in the Pada text (p. 25, f. n. 2). *antār* (46) com.

bined with **I** *go* governs the acc. ; cp. the two laps of Savitṛ in 6 a. ápa bādhate: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. vēti: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. kṛṣṇéna rājasā: cp. 2 a and 4 d. abhi . . . dyām yṛoti: cp. 7 d. The metre of d is irregular: it is a Triṣṭubh of twelve syllables, the first two syllables (abhi) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

90 हिरण्यहस्तो असुरः सुनीथः
सुमृक्तीकः स्वर्वा॑ यात्वा॒र्वाह् ।
अप्सेधन्वचसी॑ यातु॒धानान् ।
अस्त्वहिवः॑ प्रतिदोषं॒ गृणानः ॥

हिरण्यहस्तः॑ । असुरः॑ । सुनीथः॑ ।
सुमृक्तीकः॑ । स्वर्वा॑न् । यातु॑ । अर्वाह् ।
अप्सेधन्वचसी॑ । यातु॒धानान् ।
अस्त्वहिवः॑ । देवः॑ । प्रतिदोषम्॑ । गृणानः ॥

10 híraṇyahasto ásurah sunítháh,
sumṛlikáh suávām yātu arvān.
apásédhán rakṣáso yātudhánān,
ásthād deváh pratidoṣám grñā-
náh.

Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither. Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.

ásuras: cp. 7 b. svávān: the analysis of the Pada text, svávān = *possessed of property*, is followed by Sayana who renders it by *dhanavān wealthy*; this would mean that Savitṛ bestows wealth (cp. dādhad rātnā in 8 d, and vi. 71, 4 á dāśūṣe suvati bhūri vāmām *he*, Savitṛ, *brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávas giving good help occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes āṁ before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m. in as (83, 2 a); the n. form is rākṣāṁsi. yātudhánān is added, as is often the case, without

a connecting ea: cp. note on rayim, in i. 1, 3 a; note that the Sandhi of an before vowels (39) does not apply at the end of an internal Pāda. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u śyā devāḥ Savitā dámunā híranyapāñih pratiśosām ásthāt *that god Savitṛ, the domestic friend, the golden-hued, has arisen towards eventide*; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 a. gr̄nānás: pr. pt. A., with ps. sense, of 1. gr̄ sing, greet.

७७ चे ते पन्थाः सवितः पूर्वासी

रेणवः सुदृता अन्तर्विचे ।

तेभिनो अव पृथिविः सुगमी

रक्षा च नो अधिं च ब्रूहि देव ॥

चे । ते । पन्थाः । सुवितुरिति । पूर्वासीः ।

अरेणवः । सुदृताः । अन्तर्विचे ।

तेभिः । नः । अव । पृथिविः सुगमीः ।

रक्षा । च । नः । अधिं । च । ब्रूहि । देव ॥

11 yé te pánthāḥ, Savitāḥ, pūrviāśo, *Thine ancient paths, O Savitṛ,*
areṇávah súkṛtā antárikṣe, *the dustless, the well made, in the*
tébhīr nō adyā pathibhīh sugé- *air, (going) by those paths easy to*
bhī *traverse protect us to-day, and speak*
ráksā ca no, ádhi ca brūhi, *for us, O god.*
deva.

te: the dat. and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. *path*, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitāḥ: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar iti. 'reṇávas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhīs: inst. of tá, p. 106; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ó, ádhi should be pronounced. sugébhī: see 47. The final a of ráksā is lengthened because the

second syllable of the Pāda favours a long vowel. *śdhu...brūhi*: *be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 8 Savitṛ is besought to report to Surya that his worshippers are sinless; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gāṇa*, *śārdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 83) and of Pr̥śni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyut* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *r̥ṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khāḍi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, *to shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभ्नते जनयो न सप्तयो म । ये शुभ्नते । जनयः । न । सप्तयः ।
 यामन्त्रदस्य सूनवः सुदंससः । यामन् । त्रुदस्य । सूनवः । सुदंससः ।
 रोदसी हि मरुतचक्रिरे वृधि रोदसी इति । हि । मरुतः । चक्रिरे ।
 मदन्ति वीरा विद्येषु घृष्ययः ॥ वृधि ।
 मदन्ति । वीराः । विद्येषु । घृष्ययः ॥

1 prá yé śúmbhante, jánayo ná, The wondrous sons of Rudra,
 sáptayo the racers, who on their course
 yáman, Rudrásyá súnávah su- adorn themselves like women, the
 dám̄sasah, Maruts have indeed made the two

ródasi hí Marútaś cakriré vr- worlds to increase. *The impetuous*
dhé. *heroes rejoice in rites of worship.*
mádanti vírá vidáthesu ghíṣva-
yah.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. Ā. pf. of kr̄; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidáthesu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उच्चितासी महिमानंमाशृत ते । उच्चितासः । महिमानम् । आशृत ।
द्विवि रुद्रासो अधि चक्रिरे सदः । द्विवि । रुद्रासः । अधि । चक्रिरे । सदः
अर्चन्तो अक्षं जनयन्त इन्द्रियम् अर्चन्तः । अक्षम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 té uksitáso mahimánam ásata: *They having waxed strong have attained greatness: in heaven the* árcanto arkám, janáyanta indri- *Rudras have made their abode. Singing their song and generating* yám,
ádhi śríyo dadhire Pŕśnimá- *the might of Indra, they whose* tarah. *mother is Pŕśni have put on glory.*

té: N. pl. m. of té *that*, 110. uksitásas: pp. of 2. uks (= vaks) *grow.* ásata: 3. pl. Ā. root ao. of amś *attain.* Rudrásas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. diví; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas: A: pl. of śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अङ्गिभिर् गोमातरः । चत् । शुभयन्ते । अङ्गिभिः ।
तनुषं शुधा दधिरे विरुक्तंतः । तनुषं । शुधा: । दधिरे । विरुक्तंतः ।
वाधन्ते विश्वमभिमातिनमप् वाधन्ते । विश्वम् । अभिमातिनम् । आपे ।
वर्त्मानिं एषाम् अनु रीयते घृतम् ॥ वर्त्मानिं । एषाम् । अनु । रीयते । घृतम् ॥

8 gómātarō yáč chubháyantē añjí-
bhīs,

tanūṣu śubhrá dadhire virúk-
mataḥ.

bādhante viśvam abhimātinam
ápā.

vártmāni eṣām ánu rīyate
ghṛtám.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Práni. yáč chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on* = *they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtám : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भाजने सुमंखास चृष्टिभिः॑ वि । ये । भाजने । सुमंखासः । चृष्टि
प्रच्युवयन्तो अच्युता चिदोजसा । भिः॑ ।

मनोजुवो यव्यरुतो रथेष्वा	प्रच्युवयन्तः॑ अच्युता॑ चित्॑ औजसा॑ ।
वृष्ट्रातासः॑ पृष्टोरुग्धम् ॥	मनः॒जुवः॑ यत्॑ मनुतः॑ रथेषु॑ आ॑ वृष्ट्रातासः॑ पृष्टो॑ अरुग्धम् ॥

4 ví yé bhrájante súmakhāsa rṣti-
bhiḥ,

pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rā-
theṣu á

vṛṣavrātāsaḥ pṛṣatir áyug-
dhuam;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

súmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455 10 c a), but the exact meaning of makhá is still somewhat uncertain. pracyāváyantas : pr. pt. of cs. of cyu *move*; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). rātheṣu ā: 176, 2. pīṣatis: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj *yoke*.

५ प्र यद्रथेषु पृष्ठतीरुरुग्धं	प्र । यत् । रथेषु । पृष्ठतीः । अरुग्धम् ।
वाजे अद्रिं मरुतो रुहयन्तः ।	वाजे । अद्रिंम् । मरुतः । रुहयन्तः ।
उतारुपस्य वि अन्ति धारास्	उत । अरुपस्य । वि । स्यन्ति । धाराः ।
चर्मेऽवादभिर्वृद्धन्ति भूमं ॥	चर्मेऽव । उदभिः । वि । उद्धन्ति । भूमं ॥

६ prā yád rātheṣu pīṣatīr áyug- dhvam,	when ye have yoked the spotted mares before your cars, speeding, O
váje ádrim, Maruto, ramhá- yantah,	Maruts, the stone in the conflict, they discharge the streams of the
utáruṣasya ví ṣanti dhárás cármevodábhír ví undanti bhú- ma.	ruddy (steed) and moisten the earth like a skin with waters.

áyugdhvam: with loc., ep. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; ep. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (vājí áruṣah) is spoken of. ví ṣanti: 3. pl. pr. of sa *bind*; Sandhi, 67 a; change back from 2. to 3. prs.; ep. 4 c d. undanti: 3. pl. pr. of ud *wet*. bhúma: N. of bhúman n. *earth* (but bhúmán m. *abundance*).

ई आ वौ वहन्तु सप्तयो रुषदीं	आ । वः । वहन्तु । सप्तयः । रुषदीः ।
रुषपत्तानः प्र जिगात वाङ्गभिः ।	रुषपत्तानः । प्र । जिगात । वाङ्गभिः ।
सीदता वर्हिरुरु वः सदस्तुतं	सीदत । आ । वर्हिः । उरु । वः । सदः ।
मादर्थधं मरुतो मध्यो अन्वेषः ॥	मादर्थधम् । मरुतः । मध्यः । अन्वेषः ॥

6 á vo vahantu sáptayo raghu-
 syádo;
raghupátvānah prá jigāta bāhū-
 bhīḥ.
sídata ā barhīr: urú vah sádas
 kṛtám.
mādáyadhvam, Maruto, mādh-
 vō ándhasah.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
forward with your arms. Sit down
 on the sacrificial grass: a wide
seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-syádas: Sandhi, 67 b. raghupátvānas: as belonging to
this Pada to be taken with prá jigāta (gā go). bāhūbhīḥ: with
outstretched arms as they drive. sídata ā: 2. pl. ipv. pr. of sad sit
with prp. following (p. 468, 20). sádas: Sandhi, 48, 2 a. kṛtám: as
finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen.,
202 A b. mādhvas: gen. n. of mādhu, p. 81, f. n. 12; the sweet
juice is Soma.

7 ते वर्धन्त स्वतंवसो महित्वा
नाकं तस्युरुरु चक्रिरु सदः ।
विष्णुर्यज्ञावद्वृष्टेण मदच्युतं
वयो न सौदृशधि बुर्हिषि प्रिये ॥

ते । चर्वर्धन्त । स्वतंवसः । महित्वा ।
नाकं । तस्युरुरु । चक्रिरु । सदः ।
विष्णुः । यज्ञावद्वृष्टेण । मदच्युतम् ।
वयो न । सौदृशधि । बुर्हिषि ।
प्रिये ॥

7 tē 'vardhanta svátavaso mahi-
 tvanaḥ:
ā nākam tāsthūr; urú cakrire
 sádah.
Viṣṇur yád dhāvad vṛṣanam
 madacyútam,
váyo ná sīdann ádhi barhiṣi
 priyé.

*Self-strong they grew by their
 greatness: they have mounted to the
firmament; they have made for them-
 selves a wide seat. When Viṣṇu
helped the bull reeling with intox-
ication, they sat down upon their
beloved sacrificial grass like birds.*

tē 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst.
of mahitvanā, p. 77, f. n. 3 ā tāsthūr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyút are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' vāyas: N. pl. of *vī* *bird*. sīdan: unaugmented ipf. of *sad* *sit*.

८ शूरा इवेद्युधयो न जग्मयः	शूराः इव । इत । युधयः । न । ज-
अवस्थवो न पृतनासु येतिरे ।	ग्मयः ।
भयन्ते विश्वा मुवना मरुद्धो	अवस्थवः । न । पृतनासु । येतिरे ।
राजान इव लेषसंदृशो नरः ॥	भयन्ते । विश्वा । मुवना । मरुद्धः ।
	राजानः इव । लेषसंदृशः । नरः ॥

८ śūrā ivēd yūyudhayo nā jāgma-
yah,
śravasyávo nā pṛtanāsu yetire.
bháyante viśvā bhūvanā Marud-
bhio :
rājāna iva tvesásamdr̥śo nārah.

Like heroes, speeding like war-
riors, like fame-seeking (men) they
have arrayed themselves in battles.
All creatures fear the Maruts: the
men are like kings of terrible
aspect.

iva: note how this pcl. interchanges with nā in this stanza.
yetire: 3. pl. pf. Ā. of *yat*: 137, 2 a. bháyante: 3. pl. pr. Ā. of *bhī* *fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. Marūdbhyas: 201 A b. nāras: the Maruts; N. pl. of nr *man*, 101, 1.

९ लष्टा यद्यन्तं सुकृतं हिरण्यं	लष्टा । यत । यन्तम् । सुकृतम् । हिर-
सहस्रमृष्टिं खपा अवर्तयत् ।	ण्यम् ।

अ॒त्त इ॒द्रो न॑र्यपांसि॑ क॑र्तवै॑
॑हन्तुं निरपा॑मौञ्जदर्शुवम् ॥

सु॒हस्त॑भृष्टिम् । सु॒र्यपाः॑ । अ॒र्वत्यत् ।
ध॒त्ते॑ । इ॒द्रः॑ । न॑रि॑ । अ॒पांसि॑ । क॑र्तवै॑ ।
अ॒हन् । व॒चम् । निः॑ । अ॒पाम् । औ॒ञ्जुत् ।
अ॒र्णवम् ॥

9 Tvaśṭā yád vājram sūkṛtam
 hiranyáyam
 sahásrabhr̄ṣṭim̄ suápā ávarta-
 yat,
 dhattá Índro náriápāmsi kár-
 tave:
áhan Vṛtrám, nír apám aubjad
 arnavám.

When the skilful Tvaṣṭṛ had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭṛ fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhann śhim, ánv apás tatarda; Tvaśṭā asmai vājram svaryam̄ tataksa he slew the serpent, he released the waters; Tvaṣṭṛ fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr̄), 211. náryá-pámsi is here and in viii. 96, 19 analysed by the Pada text as náriápámsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand náryāṇi appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápámsi; the epithet náryápasam, analysed by the Padapāṭha (viii. 93, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryápámsi (to be read náriápámsi) in the Samhitā text, and náryā|ápámsi in the Pada text. nír aubjat: 3. s. ipf. of ubj *force* (cp. 28 c).

१० कृष्णं नुगुद्रे॒ इवुं त औ॒जसा॑
दा॒हृष्णं चिद्विभिदुर्वि॑ पर्व॑तम् ।
घमन्तो वा॒यं भृष्टः॑ सुदानवो॑

च॑र्ष्णम् । नुगुद्रे॑ । अ॒व॑तम् । ते॑ । औ॒जसा॑ ।
दु॒हृष्णम् । चित् । विभिदुः॑ । वि॑
पर्व॑तम् ।

मदे सोमस्य रखानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुदानवः ।
मदे । सोमस्य । रखानि । चक्रिरे ॥

10 ūrdhvám nunudre avatám tá
ójasā;
dādṛhānám cid bibhidur ví párvatam.
dhámanto vānám Marútah sudánavo
máde sómasya ráṇiāni cakrire.

They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

ūrdhvám: *have pressed (the bottom) upward*, that is, *overturned, poured out*; avatám: the cloud; = they have shed rain. dādṛhānám: pf. pt. Ā. of dṛh *make firm*, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví: p. 468, 20. párvatam: cloud mountain; another way of saying the same thing. dhámantas: with reference to the sound made by the Maruts; cp. árcantas, 2 c. máde sómasya: Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

99 जिह्वं तुनुद्रै वृतं तया दिशा-
सिद्धृत्तुसं गोत्तमाय तृष्णजे ।
आ गद्धन्तीमवसा चित्रभानवः:
कामं विप्रस्य तर्पयन् धामेभिः ॥

जिह्वम् । तुनुद्रै । अवृतम् । तया । दिशा ।
असिद्धन् । उत्तम् । गोत्तमाय । तृष्णजे ।
आ । गद्धन्ति । ईम् । अवसा । चित्र
कामं । विप्रस्य । तर्पयन् । धामेभिः ॥

11 jihmám nunudre avatám tayah
diśā:
ásiñcann útsam Gótamāya trṣ-
náje.
á gachantim ávasā citrábhāna-
vah:
ká�am víprasya tarpayanta
dhámabhih.

They have pushed athwart the well in that direction: they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help; may they satisfy the desire of the sage by their powers.

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. tágā disá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. īm : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of tṛp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मे शशमानाय सन्ति
त्रिधातूनि दाशुषे यद्वत्ताधि ।
अस्त्वभ्यं तानि मरुतो वि यन्त
रुयिं नौ धत्त वृषणः सुवीरम् ॥

या । वः । शर्मे । शशमानाय । सन्ति ।
त्रिधातूनि । दाशुषे । यद्वत्त । अधि ।
अस्त्वभ्यम् । तानि । मरुतः । वि । यन्त ।
रुयिम् । नौ । धत्त । वृषणः । सुवीरम् ॥

12 yá vah sáarma sáśamānáya sánti,
tridhátūni dásúṣe yachatádhi. *The shelters which you have for
the zealous man, extend them three-
fold to the worshipper. Extend
them to us, O Maruts. Bestow on
us wealth together with excellent
heroes, mighty ones.*

asmábhyam tāni, Maruto, ví
yanta.
rayim no dhatta, vṛṣanah, su-
vīram.

śárma : N. pl. n. (90, 2) sáśamānáya : pf. pt. Ā. of śam *labour*.
tridhátūni : used appositionally (198). dásúṣe : dat. of dásváms, 157 b. yachata ádhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam *stretch*. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ac. of yam *stretch* (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā *put* (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp. vīrávattamam, i. 1, 3 c.

VÍSNU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it brightly down. It is his dear abode, where pious men and the gods There can be no doubt that these three steps refer to the course of t and in all probability to its passage through the three divisions world: earth, air, and heaven. Viśnu sets in motion like a revolving his ninety steeds (= days) with their four names (= seasons), an all the three hundred and sixty days of the solar year. Thus Viśnu s have been originally a personification of the activity of the sun, the moving luminary that with vast strides passes through the whole u Viśnu takes his steps for man's existence, to bestow the earth on hi dwelling. The most prominent secondary characteristic of Viśnu friendship for Indra, with whom he is often allied in the fight wit In hymns addressed to Viśnu alone, Indra is the only other dei dentally associated with him. One hymn (vi. 69) is dedicated to gods conjointly. Through the Vṛtra myth the Māruts, Indra's com are drawn into alliance with Viśnu, who throughout one hymn (praised in combination with them.

The name is most probably derived from *viś* *be active*, thus meani active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नुं कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि
यः पार्थिवानि विमुमे रजांसि ।	वीचम् ।
यो अस्त्वभायदुत्तरं सुधस्यं	यः । पार्थिवानि । विमुमे । रा
विचक्रमाणस्त्रिधोरुगायः ॥	यः । अस्त्वभायत् । उत्तरम् । सु
	विमुचक्रमाणः । त्रिधा । उरुगा

1 Viśnor nū kam vīrīāni prā vo-
cam,
yāh pārthivāni vimamē rájāmsi;
yō áskabhāyad úttaram sadhā-
stham,
vicakramānás trēdhórugāyāh.

I will now proclaim th powers of Viśnu, who has r out the terrestrial region established the upper g place, having, wide-paced out triply.

kam : this pcl. as an encl. always follows **nū**, **sū** or **hī** (p. **vīrīāni** : the syllable preceding the so-called independent

(p. 448) is marked with the *Anudātta* in the same way as that preceding the *Udātta*; here we have, as usual, in reality the dependent *Svarita*, the word having to be pronounced *vīrāṇi*. *prá vocam* : inj. aor. of *vac*, 147, 3. *párvhivāni rájāṁsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of *Varuna* in v. 85, 5 : *máneneva tasthiváṁ antárikṣe vi yó mamé pr̄thivíṁ sūryena* *who standing in the air has measured out the earth with the sun, as with a measure.* *āskabhāyat* : ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to *Savītṛ*, *Agni*, and other deities. *úttaram sadhástham* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āñás* : pf. pt. Ā. of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ुु); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण

मृगो न भीमः कुचुरो गिरिष्ठाः ।

यस्योरुषु चिषु विक्रमणेष्व

अधिक्षियन्ति भुवनानि विश्वा ॥

प्र । तत् । विष्णुः । स्तवते । वीर्येण ।

मृगः । न । भीमः । कुचुरः । गिरिष्ठाः ।

यस्य । उरुषु । चिषु । विक्रमणेषु ।

अधिक्षियन्ति । भुवनानि । विश्वा ॥

2 *prá tād Viśnuḥ stavate vīrīṇa,*
mrgó ná bhīmāḥ kucaró giri-
ṣṭhāḥ,

yásyoriṣu triṣu vikrámaṇeṣu
adhikṣiyánti bhúvanāni viśvā.

By reason of his heroic power,
like a dread beast that wanders at
will, that haunts the mountains,
Viśnu is praised aloud for that:
he in whose three wide strides all
beings dwell.

prá stavate : Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād* : the cognate acc. (p. 300, 4) referring to the heroic powers of *Viśnu* attributed to him in the preceding stanza. *vīryēṇa* : cp. note on *vīrāṇi* in 1 a. *mrgás* : *Sāyaṇa* here interprets this

word to mean a beast of prey such as a lion; but though *bhimá* occurs as an attribute both of *simhá lion* and of *vṛṣabha* *bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viśnu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma* *blameworthy deed*) or *going anywhere* (*kva ayam na gachati* *where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world or always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámaneṣu*: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. *adhi-ksiyánti*: the root 1. *kṣi* follows the *ad* class (*kséti*) when it means *dwell*, but the *bhū* class (*ksáyati*) when it means *rule over*. With c and d cp. what is said of Savitṛ in i. 35, 5.

३ प्रा विष्णवे शूष्मैतु मन्म
गिरिक्षिते उरुग्रायाय वृष्णे ।
य इदं दीर्घं प्रयतं सुधस्तम्
एको विमुमे चिभिरित्पदेभिः ॥

प्रा । विष्णवे । शूष्मै । एतु । मन्म ।
गिरिक्षिते । उरुग्रायाय । वृष्णे ॥
यः । इदम् । दीर्घम् । प्रयतम् । सुध
स्तम् ।
एकः । विमुमे । चिभिः । इत । पदेभिः ॥

3 prā Viśnave śūṣmā etu mānma,
girikṣita urugāyāya vṛṣṇe,
yá idām dīrghām prāyatam sa-
dhāstham
éko vimamé tribhīr it padé-
bhiḥ ;

Let my inspiring hymn go forth
for Viśnu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place;

śūṣmā: the ū must be slurred disyllabically (= ū). idām sadhāstham: of course the earth as opposed to úttaram sadhāstham in 1 c. ékas and tribhīs are antithetical. id emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viśnu, in the latter to the wild beast to which Viśnu is compared: *giriksít* = *giriṣṭhā*; *urugāyá* = *kucará*; *vṛṣan* = *mṛgó bhīmāḥ*. This correspondence of *kucará* (besides V.'s alternative exclusive epithet *urukramá* in 5c and elsewhere) confirms the explanation of *urugāyá* as *wide-pacing* from *gā go* (Yāska, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्य ची पूर्णा मधुना पदान्य् अस्य । ची । पूर्णा । मधुना । पदान्य् ।
 अचीयमाणा स्वधया मदन्ति । अचीयमाणा । स्वधया । मदन्ति ।
 य उ चिधातु पृथिवीसूत वाम् । यः । उ इति । चिधातु । पृथिवीम् ।
 एको दाधारु भुवनानि विश्वा । उत् । वाम् ।
 एकः । दाधारु । भुवनानि । विश्वा ॥

4 yásya trí pūrṇā mādhunā pa-
 dāni
 ákṣiyamāṇā svadháyā mādanti;
 yá u tridhátu pṛthivím utá
 dyám
 éko dādhára bhúvanāni viśvā.

Whose three steps filled with
 mead, unfailing, rejoice in bliss;
 and who in threefold wise alone
 has supported earth and heaven,
 and all beings.

trí: n. pl. of trí (105, 3). padány: the final vowel of the Pāda must be restored; cp. 2c. pūrṇā: cp. p. 308 d. ákṣiyamāṇā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cld. are not analysed in the Pada text. svadháyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhátu: this n. form is best taken adverbially = *treḍhā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: *alone* in antithesis to viśvā, cp. 3 d. dādhára: pf. of dhṛ, with long red. vowel (189, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियम् भि पाथो अश्वां
नरो यच्च देवयवो मदन्ति ।

उरुक्रमस्य स हि बन्धुरित्या
विष्णीः पुदे परमे मध्व उत्सः ॥

तत् । अस्य । प्रियम् । अभि । पाथः ।
अश्वाम् ।
नरः । यच्च । देवयवः । मदन्ति ।
उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
विष्णीः । पुदे । परमे । मध्वः । उत्सः ॥

५ tād asya priyām abhī pātho
aśyām,
nāro yātra devayāvo mādanti:
urukramāsya, sā hi bāndhur
itthā,
Viśnōh padē paramē mādhva
ūtsah.

*I would attain to that dear
domain of his, where men devoted
to the gods rejoice: for that,
truly akin to the wide-strider, is a
well of mead in the highest step
of Viśnu.*

abhī aśyām: op. root *ao.* of *amś reach*. yātra: in the third
step of Viśnu = heaven, where the Fathers drink Soma with Yama
(cp. i. 35, 6). nāras: that is, pious men who dwell in heaven;
N. pl. of *nf*, 101, 1. sā: referring to pāthas is attracted in gender
to bāndhus, 194, 3. itthā: p. 218. mādhvas (gen., p. 81, n. 12):
cp. 4 a, where the three steps are filled with mead; but the third
step is its special abode.

६ ता वां वास्तुन्युरमसि गमधि
यच्च गावो भूरिशृङ्ग अयासः ।
अचाह तदुरुगायस्य वृष्णः
परमं पुदमव भाति भूरि ॥

ता । वास्तुन्युरमसि । गमधि ।
यच्च । गावः । भूरिशृङ्गः । अयासः ।
अचाह । तदुरुगायस्य । वृष्णः ।
परमं पुदमव । भाति । भूरि ।

६ tā vām vāstūni uāmasi gāma-
dhyai,
yātra gāvo bhūriśringā ayāsaḥ :
ātrāha tād urugāyasya viśnōh
paramām padām āva bhāti
bhūri.

*We desire to go to those abodes
of you two, where are the many-
horned nimble kine: there indeed
that highest step of the wide-pacing
paramām padām āva bhāti
bhūri.*

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gáma-
adhysai : dat. inf., p. 193, 7. gávās : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sāyāna as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gávās as stars, but there is little to support this interpretation. bhūri-śringās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayásas : this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās *moving*, and by Sāyāna as gantāras *goers* = ativistātās *very widely diffused* ; but the occurrence of the A. s. ayásam, the G. pl. ayásām, as well as the A. pl. ayásas, indicates that the steni is ayás ; while its use as an attribute of simhā *lion*, ásva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ.PRTHIVÍ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Pr̥thivī in only one of three stanzas. The dual compound Dyávā-Pr̥thiví, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as ródasi *the two worlds* more than 100 times. They are parents, being often called pitárs, mātārs, jánitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

ते हि वावापृथिवी विश्वशंसुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
द्वे द्वे धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । वावापृथिवी इति । विश्व-
शंसुवा ।
ऋतावरी इत्यत्तर्वरी । रजसः । धार-
यत्कवी इति धारयत्कवी ।
सुजन्मनी इति सुजन्मनी । धिषणे इति ।
अन्तः । ईयुते ।
द्वे । द्वे इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hi Dyávā-Prthiví viśvásam-
bhuvā,
ṛtāvarī, rájaso dhārayátkavī :
sujánmanī dhisáne antár iyate
devó deví dhármanā Súriah
śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Surya moves according to fixed law.

The first two Pādas form an independent sentence ; otherwise hi (p. 252) would accent iyate in c. Dyávā-Prthiví : on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-sam-bhuvā : dec., p. 89 ; accent, note on i. 1, 4 b ; final a and ā are never contracted with ṛ (19 a and note 5). ḙtā-varī : note that, when the final vowel of a cd. is Pragr̥hya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed ; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ḙtā is treated as metrically lengthened. dhārayát-kavī : a governing

ed. (189 A 2 a); the gen. rājasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivi. *dhisāne*: the exact meaning of this word, here a designation of dyāvā-prthivi, is uncertain. antār īyate goes between with acc.; the same thing is said of Savitṛ in i. 35, 9 b. dhárman n. ordinance (dharmān m. ordainer) is the only stem in the RV. (dhárma is a later one).

२ उरुव्यच्चसा मुहिनी असुश्वता । चुरुव्यच्चसा । मुहिनी इति । असुश्वता ।
 पिता माता च मुवनानि रक्षतः । पिता । माता । च । मुवनानि । रक्षतः ।
 सुधृष्टमे वपुष्येऽन् रोदसी । सुधृष्टमे इति सुधृष्टमे । वपुष्येऽन् इति ।
 पिता अत्सीमुभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

2 uruvyácasā mahinī asaścátā,
 pitā mātā ca, bhúvanāni rakṣ-
 atah.
 sudhṛṣṭame vapushe ná ródasi,
 pitā yát sīm abhí rūpáir ávāsa-
 yat.

*As Father and Mother, far-ex-
 tending, great, inexhaustible, the
 two protect (all) beings. Like two
 most proud fair women are the two
 worlds, since the Father clothed
 them with beauty.*

uru-vyácasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. a-saścátā is a Bv. (as the accent shows, p. 455 c a) *having no second*, while á-saścānt (also an epithet of Dyāvā-prthivi) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapushe: ep. note on vīryāni, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivi may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. sīm: see p. 249. abhí avāsayat: ipf. cs. of 2. vas wear.

३ स वद्धिः पुकः पित्रोः पुविच्चवान् सः । वद्धिः । पुकः । पित्रोः । पुविच्चवान् ।
 पुकाति धीरे सुवनानि मायथां । पुकाति । धीरे । सुवनानि । मायथां ।

धैरुं च पृथिं वृषभं सुरेतसं धैरुं । च । पृथिंम् । वृषभम् । सुरेतसम् ।
विश्वाहा॑ शुक्रं पर्यो अस्य दुष्टत ॥ विश्वाहा॑ । शुक्रम् । पर्यः॑ । अस्य । दुष्टत ॥

8 sa vāhniḥ putrāḥ pitārōḥ pavi-
travān
punāti dhīro bhūvanāni mā-
yāya.
dhenūm ca pŕśnim vṛṣabhām
surētasam
viśvāhā śukrām páyō asya duk-
ṣata.

That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrās : by the son of the parents (Heaven and Earth) Agni is meant ; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b ; he is especially called vāhni as the one who conveys (vahati) the gods to the sacrifice ; he is very frequently called pāvakā *purifier* (a term seldom applied to any other deity) ; he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains *purifies* by *illumines*. dhenūm : the term *cow* is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhām : Dyāus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rētasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh *milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अ॒यं देवाना॑मपसा॑मपस्तमो अ॒यम् । देवाना॑म् । अ॒पसा॑म् । अ॒पः॒त्तमः ।
यो ज॒जान् रोद्सी वि॒श्वश्चमुवा॑ । यः॑ । ज॒जान् । रोद्सी॒इति॑ । वि॒श्व
वि॒यो म॒मे रज्सी सुकृतूयथा॑ इश्चमुवा॑ ।

जरेमि॒ स्कञ्चनेमि॒ समानुचे ॥ वि॑ यः॑ म॒मे॑ रजसि॑ इति॑ सुक्रतुज्यथा॑ ।
चर्जरेमि॒॑ स्कञ्चनेमि॒॑॑ सम्॑ आनुचे॑ ॥

4 ayām devānām apásām apás-
tamo
yó jajāna rōdasī viśvāśam-
bhuvā.
ví yó mamé rájasī sukratūyáyā
ajárebhīḥ skámbhanebhīḥ, sám
ānṛce.

He of the active gods is the most active who has created the two worlds that are beneficial to all. He who with insight has measured out the two spaces (and upheld them) with unaging supports, has been universally praised.

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apásām : partitive gen. (p. 321, b a). ví... mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc sing (139, 6), the Ā. being used in the ps. sense; Sāyana explains it in an act. sense as pūjio-tavān *has honoured*, which he further interprets to mean sthā-pitavān *has established*!

५ ते नौ गृणाने मंहिनी॑ महि॑ अवः॑ ते॑ इति॑ । नः॑ । गृणाने॑ इति॑ । मंहिनी॑
चुचं वावापृथिवी॑ धासथो॑ बृहत्॑ । इति॑ । महि॑ । अवः॑ ।
चेनाभि॑ कृष्टीसुतनाम॑ विश्वहा॑ चुचम्॑ । वावापृथिवी॑ इति॑ । धासधः॑ ।
पुनाव्युमोजो॑ अ॒स्मि॑ समिन्वतम्॑ । बृहत्॑ ।
चेन॑ । अभि॑ । कृष्टी॑ । तुतनाम॑ । विश्वहा॑ ।
पुनाव्युम्॑ । ओऽस्मि॑ । अ॒स्मि॑ इति॑ । सम्॑ ।
हुन्वतम्॑ ॥

६ té no gr̄nānē, mahinī, máhi śrá-
vaḥ,
kṣatrám, Dyāvā-Pr̄thivī, dhā-
satho br̄hāt.

So being lauded, O great ones bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength

yénābhi kṛṣṭis tatánāma viś- by which we may always extend
váhā over the peoples.
panāyiam ójö asmē sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). grñānē: pr. pt. of 1. gr sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is máh (81); mahánt (85 a) is also common; mahá and mahin are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *below*, to be construed with the dat. nas. abhí . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśváhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panáyya: see 162, 2. ójö: final o is pronounced short before á (p. 437, a 4), but the rhythm of the break here (— u —) is abnormal (p. 440, f. n. 6). asmē: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

INDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by *Tvaṣṭr*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-báhu* *bearing the bolt in his arm* and *vajrín* *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*āṅkuśá*).

Having a golden car, drawn by two tawny steeds (*nári*), he is a car-fighter (*rathesthā*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

As Indra is more addicted to *Soma* than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of *Soma*. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with *Soma*, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni*'s, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭr*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇi*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marūtvant* *accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuna* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Bṛhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śákrá* and *śáco* *mighty*, *sáciptá* *lord of might*, *śatákratu* *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by *Soma* and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*āhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jit* *conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhar*), spring (*útsa*), cask (*kávandha*), pail (*kósa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*púrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Visṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghávan bountiful* is almost exclusively his.

Besides the central myth of the *Vṛtra-fight*, several minor stories are connected with Indra. In various passages he is described as shattering the ear of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called *Pāṇis*.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father *Tvaṣṭṛ*. He forms a marked contrast to *Varuṇa*, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *vereihragna* (= *Vṛtrahán*) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the *Vṛtra-slaying* Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
द्विवो देवान्क्रतुना पर्यमूषत् ।
थत्यु शुष्माद्रोदसी अभ्यसेतां
नृमणस्तु महा स जनासु इद्वः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
द्विवः । देवान् । क्रतुना । परित्तु अभ्यमूषत् ।
थत्यु । शुष्मात् । रोदसी । इति । अभ्यसेताम् ।
नृमणस्तु । महा । सः । जनासु । इद्वः ॥

1 yó játá evá prathamó mánasvān
devó deván krátunā paryábhū-
sat;
yásya súsmād ródasī ábhyase-
tām
nármñásya mahná : sá, janāsa,
Índrah.

*The chief wise god who as soon
as born surpassed the gods in
power; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour: he,
O men, is Indra.*

evá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavítra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó deván : cp. i. 1, 5 c. paryábhūsat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sáyana explains it here as *encompassed with protection*; in the AV. as *ruled over*; in the TS. as *surpassed*. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahná : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn; similarly víśvasmād Índra úttarah ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामद्वंहृद
यः पर्वतान्प्रकुपितां अरमणात् ।
यो अन्तरिक्षं विमुमे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अद्वंहृत् ।
यः । पर्वतान् । प्रकुपितान् । अरमणात् ।
यः । अन्तरिक्षम् । विमुमे । वरीयः ।

यो वामस्त्वात् वनास् इद्धः ॥ यः । वाम् । अस्त्वात् । सः । जनासः ।
इद्धः ॥

2 yáh pr̄thivím vyáthamānām
ádr̄mhad,
yáh párvatān prákupitām áram-
nāt,
yó antárikṣam vimamé váriyo,
yó dyám ástabhnātः sá, janāsa,
Índrah.

Who made firm the quaking earth, who set at rest the agitated mountains; who measures out the air more widely, who supported heaven: he, O men, is Indra.

yás: note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramnāt: ipf. of ram *set at rest*. vimamé váriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, *extended* so as to be *wider*; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyám: acc. of dyó *sky*. ástabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

3 यो हृत्वाहिमरिणात्स्त्र सिन्धुन्
यो गा उदाजदप्धा वलस्ये । यः । हृत्वा । अहिम् । अरिणात् । स्त्रः ।
सिन्धुन् ।
यो अरमनोरुन्तर्यिं ज्जाने
सुवृक्षुमत्सु स वनास् इद्धः ॥ यः । गा: । उदाज्जाने । अप्धा । वलस्ये ।
यः । अरमनोः । अन्तर्यिम् । ज्जाने ।
सुवृक्षुमत्सु । सः । जनासः । इद्धः ॥

8 yó hatváhim árināt saptá sín-
dhūn,
yó gá udājad spadhā Valásya,
yó áśmanor antáragním jaśána,
sámvík samétsu: sá, janāsa,
Índrah.

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavrvāmsam* *Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udájad, ápa hí Valám váh who drove out the cows, for he unclosed Vala.* áriṇāt: ipf. of ri *release*. saptá síndhūn: the seven rivers of the Panjab. gás: A. pl. of gó *cow*. ud-ájat: ipf. of aj *drive*. There is some doubt as to the exact interpretation of apadhá, a word that occurs here only. In form it can only be an I. s. of apa-dhá (cp. 97, 2). The parallel use of ápa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhá means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows.* The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning *udghātanena Valasya by the unclosing of Vala.* Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala.* Valásya: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. áśmanor antár: between two clouds, according to Sāyana; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (ádreh sūnūḥ).

४ येनेमा विश्वा च्यवना छृतानि
यो दासं वर्णमधरं गुहाकः ।
शुद्धीव यो जिगीवां खुचमाद्दृ
श्चर्यः पुष्टानि स जनासु इद्धः ॥

येनं । इमा । विश्वा । च्यवना । छृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकृरित्यकः ।
शुद्धीद्वय । यः । जिगीवान् । खुचम् ।
श्चर्यः । पुष्टानि । सः । जनासः । इद्धः ॥

4 yénemā vís̄vā cyávanā kṛtāni,
yó dásam várṇam ádharam gú-
hákah;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghṇīva yō jīgivāṁ laksām made it disappear; who, like a
 ádad winning gambler the stake, has
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,
 índrah. O men, is Indra.

imá vísvā: all these things, that is, all things on earth. cyávana is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá vísvāni cicyuṣé who hast shaken the whole world. dásam várṇam: the non-Āryan colour (= kṛṣṇām várṇam), the aborigines; note the difference of accent in the substantive dásá and the adj. dásā. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákah. jīgivāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires .. - after the caesura (p. 441, top), this word was here perhaps metrically pronounced jīgivāṁ as it came to be regularly written in B. ádat: irr. a. ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = á-ádat has taken. aryás: gen of ari (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the *Vedic Grammar*, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

पथं स्ता पूर्वन्ति कुहु सेति धौरम् अम् । स्तु । पूर्वन्ति । कुहु । सः । इति ।
 उतेमाङ्गुर्वेषो अस्तीत्वेनम् । धौरम् ।
 सो अर्थः पुष्टीर्विज्जुवा मिनाति उत् । ईम् । आङ्गुः । न । एषः । अस्ति ।
 अद्यमो धन्त् स अनासु इद्वः ॥ इति । एनम् ।
 सः । अर्थः । पुष्टीः । विज्जुव । आ ।
 मिनाति ।
 अत् । अस्ति । धन्त् । सः । अनासु । इद्वः ॥

5 yám smā pṛchánti kúha séti
ghorám,
utém āhur náisó astíti enam ;
só 'ryáḥ puṣṭír vija ivá mināti.
śrád asmai dhatta : sá, janāsa,
índraḥ.

The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). pṛchánti: pr. of prach. séti for sá íti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vijevá is just possible, but — for — following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryáḥ puṣṭíḥ to āryáḥ puṣṭáni; vijáḥ to laksám. Usas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, evaghníva kṛtnúr vija áminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Fadas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

6 यो रुद्रस्य चोदिता यः कृशस्य यः । रुद्रस्य । चोदिता । यः । कृशस्य ।
यो ब्रह्मणो नाधमानस्य कीर्ते । यः । ब्रह्मणः । नाधमानस्य । कीर्ते ।
युक्तयाव्यो योविता सुशिप्रः युक्तयाव्यः । यः । चिता । सुशिप्रः ।
सुतसौमस्य स चनास इद्धः ॥ सुतसौमस्य । सः । चनासः । इद्धः ॥

6 yó radhrásya coditá, yáḥ kṛśá- Who is furtherer of the rich, of
sya,
yó brahmáṇo nádhamaṇasya the poor, of the suppliant Brahmin
kíréh: singer; who, fair-lipped, is the helper of him that has pressed Soma

yuktágrávño yó avitá suśípráḥ and has set to work the stones: he, sutásomasya: sá, janāsa, ín- O men, is Indra.
draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-síprás: Bv. cd., p. 455, c a. The exact meaning of sípra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-sípra being parallel to hári-śmaśáru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grávñas: of him who has set in motion the stones with which the Soma shoots are pounded.

६ यस्याश्वासः प्रदिश्मि यस्य गावो यस्य । अश्वासः । प्रदिश्मि । यस्य । गावः ।
यस्य गामा यस्य विश्वे रथासः । यस्य । गामाः । यस्य । विश्वे । रथासः ।

यः सूर्ये य उषसे ज्यान् यः । सूर्यैम् । यः । उषसे । ज्यान् ।
यो अपां नेता स ज्यनास् इद्धः ॥ यः । अपाम् । नेता । सः । ज्यनासः । इद्धः ॥

७ yáyáśvásah̄ pradíśi, yásya In whose control are horses, kine,
gávo,
yásya grámā, yásya viśve rá- clans, all chariots; who creates the
thásah̄; sun, the dawn; who is the guide
yáh súriam, yá usásam jajána; of the waters: he, O men, is
yó apám netá: sá, janāsa, ín- Indra.
draḥ.

usásam: often also usásam; du. N. A. usásā and usásā; N. pl. usásas and usásas; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयुती विद्धयेति यम् । क्रन्दसी इति । संयुती इति सुम्
परेऽवर उमया अमित्राः । इयुती । विद्धयेति इति विद्धयेति ।
सुमानं चिद्रथमातस्मिवांसा परे । अवरे । उमयाः । अमित्राः ।
मानां हवेते स ज्यनास् इद्धः ॥ सुमानम् । चित् । रथम् । आतस्मिवांसा ।
नानां । हवेते इति । सः । ज्यनासः । इद्धः ॥

याम् क्रांदसि सम्यति विव्याते,
परे एवा उभायां अमित्राः;
समानाम् एष रथम् एतस्थि-
वाम्सां
नानां हवेते: सा, जनासा, इन-
द्राः.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the further and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

सम्यति: pr. pt. du. n. of सम्य- go together. विव्याते (from व्याते) and नानां हवेते (from हु, the Samprasāraṇa form of व्याते) are synonymous = call on variously; ep. i. 102. 5. 6: नानां हि त्वा हावमानां जनां इमे these men calling on thee (Indra) variously; and एता जनां विव्याते सिसावाः so men call on thee variously, desiring gains. परे एवा: must be read परे एवा, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains क्रांदसि: उभायाः (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Śāyana, the superior and the inferior. समानाम् contrasted with नानां: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. हवेते: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

१ यस्मात् चृते विजयते जनासो यस्मात् न। चृते। विजयते। जनासः।
यं युध्यमानां अवसे हवेते। यम्। युध्यमानाः। अवसे। हवेते।
यो विश्वस्य प्रतिमानं बुमूव यः। विश्वस्य। प्रतिमानम्। बुमूव।
यो अच्युतच्युतं जनासु इद्धः। यः। अच्युतच्युत। सः। जनासः। इद्धः॥

११ यास्मान् नार्ते विजयाते जनासो, Without whom men do not
याम् युध्यमानां अवसे हा- conquer, whom they when fighting
वान्ते;
यो विश्वस्या प्रतिमानम् ba- call on for help; who has been a
भुवा, match for every one, who moves the
यो अस्युतायृतः सा, जनासा, immovable: he, O men, is Indra.
इन्द्राः.

ná *ṛté* : must be pronounced nárté (19 a). *vi-jáyante* : pr. of *ji* *conquer*. *hávante* : cp. *vihváyete* in 8 a. *ávase* : final dat. (p. 314, B 2). *pratimánam* : ep. iv. 18, 4 : *nahí ní asya pratimánam ásti antár játéṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born.* *acyuta-cyút* : ep. 4 a ; also iii. 30, 4 : *tvám cyáváyann ácyutáni* . . . *cárasi thou continuest shaking unshaken things.*

१० यः शश्वतो मह्येनो दधानान् यः । शश्वतः । महि । एतः । दधानान् ।

अमन्यमानान् श्वर्वी जघान् । अमन्यमानान् । श्वर्वी । जघान् ।

यः शर्धते नानुददाति शृधां यः । शर्धते । न । अनु॒ददाति । शृधाम् ।

यो दस्योर्हुन्ता स जनासु इद्धः ॥ यः । दस्योः । हुन्ता । सः । जनासुः । इद्धः ॥

10 yáḥ sásvato máhi éno dádhānān Who slays with his arrow the
ámanyamānān chárūā jaghána ; unexpecting many that commit
yáḥ sárdhate nánuadádāti śrdh- great sin ; who forgives not the
yám,
yó dásyor hantá : sá, janāso, arrogant man his arrogance, who
indrāḥ. slays the *Dasyu* : he, O men, is
Indra.

dádhānān : pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i 35, 10 c). ámanyamānān : *not thinking* scil. that he would slay them ; on the Sandhi of n + ā, see 40, 1. śárvā : *with his arrow* (inst., p. 80) ; with his characteristic weapon, the vájra, he slays his foes in battle. jaghána : *has slain* (and still slays) may be translated by the present (213 A a). anu-dádāti : 3. s. pr. of ánu + dā *forgive*, with dat. (cp. 200 A f). dásyos : *of the demon*, a term applied to various individual demons, such as Sambara (11 a).

११ यः शश्वरं पर्वतेषु चियन्ते यः । शश्वरम् । पर्वतेषु । चियन्तम् ।

चत्वारिंशां शुरद्युविन्दत । चत्वारिंशाम् । शुरद्यु । अनु॒चविन्दत ।

श्रीजायमानं यो अहि जघान् श्रीजायमानम् । यः । अहिम् । जघान् ।

दानुं श्रयान् स जनासु इद्धः ॥ दानुम् । श्रयानम् । सः । जनासुः । इद्धः ॥

11 yáh Śámbaram párvateṣu kṣi-
yántam
catvārimśyám śarádi anvá-
vindat;
ojāyámānam yó áhim jaghána,
Dánum śáyānam: sá, janāsa,
Índrah.

*Who in the fortieth autumn
found out Śambara dwelling in
the mountains; who has slain the
serpent as he showed his strength,
the son of Dānu, as he lay: he,
Dānum śáyānam: O men, is Indra.*

Śambara, next to Vṛtra, Vala, and Śusna, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. *kṣi-yántam*: see note on i. 154, 2 d. *catvārimśyám*: that is, Indra found him after a very long search, as he was hiding himself. *anvávindat*: ipf. of 2. vid *find*. The second hemistich refers to Indra's slaughter of Vṛtra. *ojāyámānam*: cp. iii. 32, 11: *áhann áhim paríśáyānam árṇa ojāyámānam thou slewest the serpent showing his strength as he lay around the flood*. *Dánum*: this is strictly the name of Vṛtra's mother, here used as a metronymic = Dānava; cp. i. 32, 9: *Dánuḥ śaye sahávatsā ná dhenūḥ Dānu lay like a cow with her calf* (i. e. Vṛtra). *śáyānam*: pr. pt. Ā. of *śi lie* (134, 1 c).

92 यः सुप्तरिमवृषभस्तुविभान्
च्चवाहृजत्सर्वे सुप्त सिन्धून् ।
यो रौहिणमस्तुरहृवाहृर्
चामारोहन्तं स चनासु इद्धः ॥

यः । सुप्तरिमः । वृषभः । तुविभान्
च्चवाहृजत्सर्वे । सुप्त । सिन्धून् ।
यः । रौहिणम् । अस्तुरत् । वाहृवाहृः ।
चामः । आरोहन्तम् । सः । चनासः । इद्धः ॥

12 yáh saptáraśmir vṛṣabhbás túvi-
śmān
avásṛjat sártave saptá sindhūn;
yó Rauhiṇám ásphurad vajra-
bāhur
dyám árchantam: sá, janāsa,
Índrāḥ.

*The mighty seven-reined bull who
let loose the seven streams to flow;
who armed with the bolt spurned
Rauhiṇa as he scaled heaven: he,
O men, is Indra.*

The term *vṛṣabhbá* is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. *saptá-raśmis*:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyaṇa interprets the *cd.* to mean 'having seven kinds of clouds (parjanyās) that shed rain on the earth'. túviṣ-mān: the suffix *mant* is separated in the *Pada* text only after vowels, as gó ḫ mān; on the *Sandhi* see 10 a. ava-ásṛjat: ipf. of *sṛj* *emit*. sártave: dat. inf. of *sṛ* *flow* (p. 192, 4). saptá síndhūn: cp. 3 a and i. 35, 8 b. Rauhinám: a demon mentioned in only one other passage of the *RV.* dyám ā-róhantam: *ascending to heaven* in order to attack Indra.

१३ वावा॑ चिदस्यै पृथिवी॒ नमेति॑ वावा॑ । चित् । अ॒स्यै॑ । पृथिवी॒ इति॑ ।
 शुभ्मा॒चिदस्य॑ पर्वता॒ भयन्ते॑ शुभ्मा॑त् । चित् । अ॒स्य॑ । पर्वताः॑ । भयन्ते॑ :
 यः॑ सो॒मपा॑ निचितो॑ वच्चवाङ्गुर॑ यः॑ सो॒मपा॑ः । निचितः॑ । वच्चवाङ्गुरः॑ :
 यो॑ वच्चहस्यः॑ स जनासु॑ इद्धः॑ । यो॑ वच्चहस्यः॑ । सः॑ । जनासु॑ः । इद्धः॑ ॥

13 Dyávā cid asmai Pṛthiví namete; Even Heaven and Earth bow
 śúsmāc cid asya párvatā bha- down before him; before his ve-
 yante; hemence even the mountains are
 yáh somapá nicitó vájrabāhur, afraid. Who is known as the Soma-
 yó vájrahastaḥ: sá, janāsa, drinker, holding the bolt in his arm,
 Índraḥ. who holds the bolt in his hand: he,
 O men, is Indra.

Dyávā ... Pṛthiví: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). asmai: dat. with *nam* *bow* (cp. 200 A 1 k, p. 311). bháyante: see note on i. 35, 8 c. śúsmād: cp. 1 e. soma-pás (97, 2): predicative nom., (196 b). ni-citás: on the accent see p. 462, f. n. 4.

१४ यः॑ सुन्वन्तमवति॑ यः॑ पचन्तं यः॑ । सुन्वन्तम् । अवति॑ । यः॑ । पचन्तम् ।
 यः॑ शंसन्तं॑ यः॑ शशमानमूर्ती॑ । यः॑ । शंसन्तम् । यः॑ । शशमानम् । चृती॑ ।
 यस्य॑ ब्रह्म॑ वर्धनं॑ यस्य॑ सोमो॑ यस्य॑ । ब्रह्म॑ । वर्धनम् । यस्य॑ । सोमः॑ ।
 यस्येदं॑ राध्यः॑ स जनासु॑ इद्धः॑ । यस्य॑ । इदम् । राध्यः॑ । सः॑ । जनासु॑ः॑ । इद्धः॑ ॥

14 yáḥ sunvántam ávati, yáḥ páca-
ntam,
yáḥ sáṃsantam, yáḥ sáśamā-
nám ūti;
yásya bráhma várđhanam,
yásya sómo,
yásyedám rádhaḥ: sá, janāsa,
Índraḥ.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.*

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. sáśamānám: explained by Śāyaṇa as stotram kurvānam offering a *Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as sáṃsamānam *praising*. ūti: contracted inst. of ūti (p. 80) to be construed with ávati; ep. i. 185, 4: ávasā ávanti *helping with aid*. várđhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhas, of whom prayer, &c. is the *strengthening*, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhas *this gift* = *this sacrificial offering*.

94 यः सुन्तुते पचते दुध्र आ चिद्
वाजं दर्दिषि स किञ्चाचि सत्यः ।
वृथं ते इद्ध विश्वहि प्रियासः
सुवीरासो विद्ध्यमावदेम ॥

यः । सुन्तुते । पचते । दुध्रः । आ । चिद् ।
वाजम् । दर्दिषि । सः । किञ्चि । चक्षिः ।
वृथम् । ते । इद्ध । विश्वहि । प्रियासः ।
सुवीरासः । विद्ध्यम् । आ । वदुम् ॥

15 yáḥ sunvaté pácate dudhrá sá
cid
vájam dárdarsi, sá kilāsi sat-
yáḥ.
vayám ta, Indra, viśváha pri-
yásah,
suvírāso vidátham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain sá, janāsa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila asi satyáḥ* *as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second *Mandala*: *bṛhád vadema vidáthē suvīrāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* á cid: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of dī). te: gen. with *priyásas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighantuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niská*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Prśni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣa*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*iśāna*) and father of the world. By his rule and univeral dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhváms*), easily invoked and auspicious (*sívá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāśa*, *cooling*, and *jālāśa-bhēṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud* *cry*.

ii. 33. Metre: *Trīṣṭubh*.

। आ ते पितर्मरुतां सुम्भवेत् ।	आ । ते । पि॒तः । मरुताम् । सु॒म्भव् । एतु ।
मा नः सूर्यस्य सुंदूशो युयोथाः ।	मा । नः । सूर्यस्य । सु॒मृदृशः । यु॒योथः ।
चुभि नौ वीरो चर्वति चमेत् ।	चु॒भि । नौ । वी॒रः । चर्वति । च॒मेत् ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जायेमहि । रु॒द्र । प्र॒जाभिः ॥

1 आ ते, pitar Marutām, sumnām
etu :
mā nah sūryasya samdīśo yuyothā-
thāḥ.
abhi no vīrō árvati kṣameta;
prā jāyemahi, Rudra, prajā-
bhiḥ.

Let thy good will, O Father of
the Maruts, come (to us) : sever us
not from the sight of the sun. May
the hero be merciful to us in regard
to our steeds; may we be prolific
with offspring.

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pada; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothāḥ: 2. s. inj. Ā. of 2. *yu* *separate*, with irregular strong radical vowel (p. 144, a). samdīśas: abl. 201 A 1. *vīrās* = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). *árvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ लादैत्तेभी रुद्र शंतमेभिः
शृतं हिमा अशीय भेषजेभिः ।
व्युत्स्थृद्वैषो वितुरं व्यंहो
व्यमीवासातयस्तु विषुचीः ॥

त्वाऽदैत्तेभिः । रुद्र । शम्भुतमेभिः ।
शृतम् । हिमाः । अशीय । भेषजेभिः ।
वि । अस्थत् । द्वैषः । विष्टतुरस् । वि । अंहः ।
वि । अमीवाः । चातयस्तु । विषुचीः ॥

2 tvādattebhī, Rudra, sāmtame-
bhīḥ
śatām himā aśīya bhesajébhīḥ.
ví asmād dvēṣo vitarām, ví
ámho,
ví ámīvāś cātayasvā vīṣūcīḥ.

By the most salutary medicines
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root so. op. Ā. of amā (p. 171, 4). ví: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of ví *farther* (cp. út-tara) employed only with verbs compounded with ví. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. vīṣūcīś: A. pl. f. of vīṣvāś *turned in various directions*, is used predicatively like an adv.

३ श्रेष्ठो ज्ञातस्य रुद्र श्रियासि
त्वस्त्मस्त्वसां वज्रबाहो ।
पर्वि णः पारमंहसः स्त्रिसि
विश्वा अभीती रप्सो युयोधि ॥

श्रेष्ठः । ज्ञातस्य । रुद्र । श्रिया । अस्ति ।
त्ववऽत्मस्त्वसां । वज्रबाहो इति
वज्रज्वाहो ।
पर्वि । नः । पारम् । अंहसः । स्त्रिसि ।
विश्वाः । अभीतीः । रप्सः । युयोधि ॥

3 śréṣṭho jātasya, Rudra, śri-
yási,
tavástamas tavásām, vajrabáho.
pársi naḥ párám áṁhasaḥ su-
asti;
vīśvā abhītī rápaso yuyodhi

Thou art the best of what is born,
O Rudra, in glory, the mightiest of
the mighty, O wielder of the bolt.
Transport us to the farther shore
of distress in safety. Ward off
all attacks of mischief.

jātásya : the pp. used as a n. collective noun = *that which has been born, creation.* vajra-bāho : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Praghyā by the Pada text, but not in the Samhitā text (where for instance vāyav ā and vāya ukthēbhīḥ are written). pārsi : from pṛ take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). nās : initial n cerebralized even in external Sandhi (65 A c). pārām : acc. of the goal (197 A 1). svastī : this word is not analysed in the Pada text (like sumatī, &c.) because asti does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2); it is several times used in the sense of a final dat. = svastāye. abhītis : = abhī itīs, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. yuyodhi : 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वा रुद्र चुकुधाम् नमोभिर् मा । त्वा । रुद्र । चुकुधाम् । नमः॒॒भिः ।
 मा दुः्खती वृषभ् मा सहृती । मा । दुः्खती । वृषभ् । मा । सहृती ।
 उद्गी वीराँ चर्पय भेषजेभिर् उत् । नः । वीरान् । चर्पय् । भेषजेभिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्त॒तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā May we not anger thee, O Rudra,
 námobhir, with our obeisances, nor with ill
 mā dūṣṭutī, vṛṣabha, mā sá- praise, O bull, nor with joint
 hūtī. invocation. Raise up our heroes
 áin no virām̄ arpaya bhesajé- with remedies: I hear of thee as
 bhir: the best physician of physicians.
 bhiṣaktamam̄ tvā bhiṣjām̄ śr-
 nomi.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. mā, which is employed with inj. forms only (180), decides the question. námobhis: that is, with ill or inadequate worship; ep. dūṣṭutī in b; the latter form is a contracted inst. (p. 80); or

the internal Sandhi of this word see 43, 3 a. *sáhütī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpaya*: cs. of *úd* *r* (p. 197, irr. 1) = *raise up, strengthen*. *bhisájám*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śrnomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हृवीमभिर्हृवते यो हृविर्भिरु

हृवीमभिः । हृवते । यः । हृविः भिः ।

अ॒व् स्तोमेभी रुद्रं दिषीय ।

अ॒व । स्तोमेभिः । रुद्रम् । दिषीय ।

ऋदूदरः सुहृवो मा नो अ॒स्ये

ऋदूदरः । सु॒हृवः । मा । नः । अ॒स्ये ।

व॒भुः सुशिप्रो रीरधन्मनाचै ॥

व॒भुः । सु॒शिप्रः । रीरध॒त । मनाचै ॥

5 *hávimabhir* *hávate* *yó* *havír-*
bhir,
áva *stómebhī* *Rudáram* *diṣiya* :
ṛdūdárah *suhávo* *má* *no* *asyái*
babhrúh *suśípro* *rīradhan* *ma-*
náyai.

Rudra who is called on with invocations and with oblations, I would appease with songs of praise: may he, the compassionate, easy to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

háviman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva* *diṣiya*: s. ao. op. Ā. of *dā* *give* (144, 3). *ṛdūdáras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udára* or *ṛdū-dára* (the former is the view of Yāska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puram-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, c a). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái* *manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hávate* in a ps. sense (= *hūyate* according to Sāyana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्ना॑ ममन्द॒ वृष्मो॑ म॒रुत्वान्
लचौ॒यसा॑ व॒यसा॑ ना॒धमानम् ।
घृणी॑व छायाम॒रुपा॑ अ॒शीया॑
विवासेय॑ रुद्रस्य॑ सु॒म्बम् ॥

उत् । मा॑ । म॒मन्दु॑ । वृष्मः॑ । म॒रुत्वान् ।
लचौ॒यसा॑ । व॒यसा॑ । ना॒धमानम् ।
घृणी॑व । छायाम् । अ॒रुपाः॑ । अ॒शीय॑ ।
आ॑ । विवासेयम् । रुद्रस्य॑ । सु॒म्बम् ॥

6 in mā mamanda vṛṣabho Ma-
rūtvān
tvākṣiyasā vāyasā nādhamā-
nam.
ghṛṇīva chāyām arapā aśiya :
ā vivāseyam Rudrāsyā sum-
nám.

The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were : I would desire to win the good will of Rudra.

úd . . . mamanda : pf. of mand (nasalized form of mad) *gladden* ; intransitive, *be glad*, in Ā. only. vṛṣabhs : Rudra. Marūtvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 3) or time = *in heat* (199 A 5) ; Sayana's explanation is ghṛṇī iva *like one heated by the rays of the sun* ; but a word ghṛṇī N. ghrṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer' aganma śarma te vayām we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśiya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i 160, 4 c. ā vivāseyam : op. ds. of van win.

७ ङ्क॑ ख॑ ते॑ रुद्र॑ मूळ॑याकुर॑
हस्तो॑ यो॑ अ॒क्ति॑ भेष्जो॑ ज्वांषः॑ ।
अ॒प्मर्ती॑ र॒प्सो॑ दै॒वस्ता॑-
भी॑ नु॑ मा॑ वृष्म॑ च॒ष्मीयाः॑ ॥

क्न॑ । खः॑ । ते॑ । रुद्र॑ । मूळ॑याकुः॑ ।
हस्तः॑ । यः॑ । अ॒क्ति॑ । भेष्जः॑ । ज्वांषः॑ ।
अ॒प्मर्ती॑ । र॒प्सः॑ । दै॒वस्त॑ ।
च॒ष्मि॑ । नु॑ । मा॑ । वृष्म॑ । च॒ष्मीयाः॑ ॥

7 kúā syá te, Rudra, mṝlayákur
hásto yó ásti bhesajó jálāṣah?
apabhartá rápaso dáivasya
abhí nú mā, vṛṣabha, caksam-
iṭhāh.

Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.

kvaí sya: see p. 450, b. bhesajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá: on the accent see p. 453, 9 d. dáivasya: *derived from the gods*, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhí: final vowel metrically lengthened in the second syllable of the Páda, but not in 1 c. caksamíthás: 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बृधवे वृषभाद्य श्वितीचि
महो महों सुषुतिमीरयामि ।
नमस्त्वा कल्मलोकिनं नमीभिर्
गृणीमसि त्वेषं दृदस्त् नामे ॥

8 prá babhráve vṛṣabháya śvíticé
mahó mahím suṣutím irayāmi.
namasyá kalmalíkínam námo-
bhir.
gṛṇimási tvesám Rudrásya
náma.

प्र । बृधवे । वृषभाद्य । श्वितीचि ।
महः । महोम् । सुषुतिम् । ईरयामि ।
नमस्त्वा । कल्मलोकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । दृदस्त् । नामे ॥

For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.

prá . . . irayāmi: an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvíticé: D. s. of śvityáñc (cp. 93). mahás: gen. s. m. of māh, beside the acc. s. f. of the same adj. (Sayana: mahato mahatím), of the great one (Rudra); cp. i 1, 5 c. namasyá: according to the Páda this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̄nīmāsi: 1. pl. pr. of gr̄ sing (p. 138).

१ स्थिरेभिरङ्गैः पुरुरूपं उयो	स्थिरेभिः । अङ्गैः । पुरुरूपः । उयः ।
बुभुः शुक्रेभिः पिपिशे हिरण्यैः ।	बुभुः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानादुस्य भुवनस्य भूरेर्	ईशानात् । अस्य । भुवनस्य । भूरेर् ।
न वा उं योषदुद्रादसुर्यैम् ॥	न । वै । उं इति । योषत् । उद्रात् । असुर्यैम् ॥

१० sthirébhir ángaiḥ pururúpa ugró babhrúḥ éukrébhiḥ pipíše híra- nyaiḥ. íśānād asyá bhúvanasya bhúrer- ná vā u yoṣad Rudrād asuryām.	With his firm limbs, having many forms, the mighty one, ruddy- brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.
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sthirébhir ángaiḥ: probably to be construed with pipíše, *by means of his firm limbs he has adorned himself with golden ornaments*, that is, his limbs are adorned with golden ornaments; Sáyana supplies yuktás furnished with firm limbs. pipíše: pf. A. of piś. íśānād: pr. pt. (agreeing with Rudrād) of íś rule over with gen. (202 A a); the pf. pt. is íśāná. bhúres: agreeing with bhúvanasya; cp. vii. 95, 2: cétantí bhúvanasya bhúreh taking note of the wide world (where bhúres could not agree with any other word); Sáyana takes it with Rudrād. yoṣat: s. ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuría, but as a substantive asuryá.

१० अर्हन्विभिं सायकानि धन्वा-	अर्हन् विभिं । सायकानि । धन्वा ।
ईत्तिकं यज्ञतं विश्वरूपम् ।	अर्हन् । निष्कम् । यज्ञतम् । विश्वरूपम् ।
अर्हन्निदं दृयसे विश्वमध्वं	अर्हन् । दृदम् । दृयसे । विश्वम् । अध्वम् ।
न वा ओर्जीयो रहु लद्धिः ॥	न । वै । ओर्जीयः । रहु । लद्धिः ॥

10 árhan bibharṣi sáyakāni dhánva
árhan niṣkám yajatám viśvárū-
pam;
árhann idám dayase viśvam ábh-
vam:
ná vā ójīyo, Rudara, tvád asti.

Worthy thou bearest arrows and
bow; worthy thy adorable all-
coloured necklace; worthy thou
wieldest all this force: there is
nothing mightier than thou, O
Rudra.

bibharṣi: 2. s. pr. of bhṛ bear; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā divide. Sáyaṇa interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

99 सुहि श्रुतं गर्त्सदं शुवानं
मृगं न भीमसुपहृतमुग्रम्।
मृक्षा जरिचे रुद्रु श्वानो
अन्यं तें अस्त्रिवंपत्तु सेनाः॥

सुहि । श्रुतम् । गर्त्सदम् । शुवानम् ।
मृगम् । न । भीमसम् । उपहृतम् । उग्रम् ।
मृक्ष । जरिचे । रुद्रु । श्वानः ।
अन्यम् । तें । अस्त्रिवंपत्तु । सेनाः॥

11 stuhí śrutám gartasádam yúvā-
nam,
mr̥gám ná bhímám upahatnúm,
ugrám.
mr̥lá jaritré Rudara stávāno:
anyám tē asmán ní vapantu
sénāh.

Praise him, the famous, that sits
on the car-seat, the young, the
mighty, that slays like a dread
beast. O Rudra, being praised be
gracious to the singer: let thy
missiles lay low another than us.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mr̥gám ná bhímám: cp. note on i. 154, 2b; either a bull (vṛṣabho ná bhimáḥ vi. 22, 1) or a lion (simhó ná bhimáḥ, iv. 16, 14) may be meant. mr̥lá: ipv. of mr̥d; with dat., p. 311, f. stávānas: here, as nearly always, in a ps. sense. asmád: abl. with anyám, p. 317, 3. sénās: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yás te sahásram hetáyo 'nyám asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

१२ कुमारस्तिप्तिरु वन्दमानं
प्रति नानाम् रुद्रोपयन्तम्।
भूरेर्द्वातारु सत्पति गृणीषि
सुतस्वं भेषजा रात्स्वे ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नुनाम् । रुद्र । उप॒यन्तम् ।
भूरेरः । द्वातारम् । सत्पतिम् । गृणीषि ।
सुतः । त्वम् । भेषजा । रात्सि । अ॒स्मै इति ॥

12 kumārás cit pitáram vāndamā-
nam

práti nānāma Rudrōpayántam. bhúrer dátáram sátpatim grñíse: stutás tuám bhesajá rāsi asmē.

*A son bows towards his father
who approving approaches him, O
Rudra. I sing to the true lord,
the giver of much: praised thou
givest remedies to us.*

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the vœ., is told this in an indirect manner. I cannot follow Sāyaṇa (pratinato 'smi *I have bowed down to*) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grñíse: an irr. form of the 1. s. Ā. of gr sing. asmē: dat., p. 104; 200 A 1.

१३ या वौ भेषजा मंदतः शुचीनि
या शंतमा वृषणो या मंयोसु ।
यानि मनुरवृणीता पिता नृस
ता शं च योद्व रुद्रस्वं वरिम ॥

या । वौ । भेषजा । मंदतः । शुचीनि ।
या । शंतमा । वृषणः । या । मंयोसु ।
यानि । मनुः । अवृणीत । पिता । नृः ।
ता । शं । च । योद्व । च । रुद्रस्वं । वरिम ॥

18 yá vo bhesajá, Marutah, śucíni,
yá sámitamā, vṛṣaṇo, yá mayo-
bhú,
yáni Mánur ávṛṇitā, pitá nas:
tā sám ca yós ca Rudrásya
vaśmi.

*Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.*

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. mayobhū: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). Mánus: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávr̥n̥tā: 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr̥ choose. śám, yós: these words are frequently used in combination, either as adverbs or substantives.

१४ परि णो हृती रुद्रस्य बृज्याःः	परि॑ । नः॑ । हृतिः॑ । रुद्रस्य॑ । बृज्याः॑ ।
परि लेपस्य दुर्मतिमही गात् ।	परि॑ । लेपस्य॑ । दुः॒र्मतिः॑ । मही॑ । गात्॑ ।
अव स्थिरा मधवंद्वास्यनुष्व	अवे॑ । स्थिरा॑ । मधवं॒द्वास्य॑ । नुष्व॑ ।
मीढुकोकाय तनयाय मृक्ष ॥	मीढुः॑ । तोकाय॑ । तनयाय॑ । मृक्ष॑ ॥

14 pári णो hetí Rudrásya vr̥jyāh, *May the dart of Rudra pass us*
 pári tvesásya durmatir mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīdhvas, tokáya tánayāya mṛ̥la. *ful to our children and descendants.*

vr̥jyās: 3. s. root ao. prc. (p. 172 a) of vr̥j twist. gāt: root ao. inj. of gā go. maghávadbhyas: the I. D. Ab. pl. of maghávan are formed from the supplementary stem maghávant (91, 5). áva tanusva sthirá: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛ̥la be merciful to (p. 811 f). mīdhvas: voc. of the old unreduplicated pf. pt. mīdhváms, cp. p. 66; 157 b (p. 182). mṛ̥la: = mṛ̥la, p. 437, a 9.

१५ एवा वंभो वृषम चेकितान्	एव॑ । वंभो॑ इति॑ । वृषम॑ । चेकितान्॑ ।
यथा देव॑ न हृणीषि॑ न हंसि॑ ।	यथा॑ । देव॑ । न॑ । हृणीषि॑ । न॑ । हंसि॑ ।
हृवनश्चन्नो रुद्रैह॑ बोधि॑	हृवनश्चन्न॑ । नः॑ । रुद्र॑ । इह॑ । बोधि॑ ।
वृहृदेम॑ विद्येय॑ सुवीराः॑ ॥	वृहृत॑ । वृदेम॑ । विद्येय॑ । सु॒वीराः॑ ॥

15 evā, babhro vṛṣabha cekitāna, *So, O ruddy brown, fur-famed*
 yáthā, deva, ná hrñisé ná hámsti, *bull, be listening here, O Rudra, to*
 havanaśrūn no Rudrehá bodhi. *our invocation, inasmuch as thou*
 bṛhád vadema vidáthe suvīrāh. *art not wroth and slayest not, O*
god. We would, with strong sons,
speak aloud at divine worship.

éva: to be taken with c, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1); when yathā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sāyaṇa explains it as *knowing all*, but the act. only has this sense (e. g. cikityáms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hrñisé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hámsti: 2. s. pr. of han, Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet áśu-héman *swifly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre : Trīṣṭubh.

१ उपैमस्तचि वाजयुर्वैच्सां	उपै । हैम । अ॒स्तचि । वा॒जयुर्वैच्सां ।
चनों दधीत नावो गिरो मे ।	चनः । दृधीत । नावः । गिरः । मे ।
अ॒पां नपादाशुद्धिमा॑ कुवित्स	अ॒पाम् । नपात् । आ॒शुद्धिमा॑ । कुवित् । सः ।
सुपैश्सक्षरति॑ जो॒षिष्ठि॑ ॥	सु॒पैश्सः । कुरुति॑ । जो॒षिष्ठ । हि॑ ॥

१ उपैम अ॒र्क्षि॑ वाजय॑र्य॒ वास्याम् । कानो॑ दधि॒ता॑ नावो॑ गिरो॑ मे॑ । अ॒पाम् । नपादा॒शुद्धिमा॑ कुवित्स	Desirous of gain I have sent forth this eloquence (to him) : may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).
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asṛkṣi॑: 1. s. Ā. s. ao. of sr̥j, which with úpa may take two acc., so that nādyām might be supplied. On īm see 180 (p. 220). dadhīta॑: 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām॑ nāpāt in c. āśuhémā, though a Bv., is accented on the second member: see p. 455 c a. karati॑: 3. s. sb. root ao. of kf̥: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyam॑ vājapeśasam a prayer adorned with gain; on the accent see p. 455 c a; on the Sandhi (-s k-) see 43, 2 a. jōṣisat॑: 3. s. sb. is ao. of jūṣ. hī explains why he is likely to accept them; it accents jōṣisat॑, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ हूमं स्वैर्यै हृद आ॑ सुतं॑	हूमम् । सु॑ । अ॒स्तै॑ । हृदः॑ । आ॑ । सु॒तं॑ष्टम् ।
मन्त्र॑ वो॒चेम् कुविदै॒स्य॑ वैदैत॑ ।	मन्त्रम् । वो॒चेम् । कुवित् । अ॒स्य॑ । वैदैत॑ ।
अ॒पां नपादसु॒र्यैस्य॑ मृद्वा॑	अ॒पाम् । नपात् । अ॒सु॒र्यैस्य॑ । मृद्वा॑ ।
विद्वान्वर्यो॑ सुवैना॑ वजान॑ ॥	विद्वानि॑ । अ॒र्य॑ । सुवैना॑ । वजान॑ ॥

2 imāp̄ sū asmai hṛdā ā sūtaś-
tām

māntrām vocema: kuvīd asya
vēdat?

Apām nāpād, asurīasya mahnā,
vīsvāni aryō bhūvanā jajāna.

*We would verily utter from our
heart this well-fashioned hymn for
him. Perchance he will take note
of it. The Son of Waters, the lord,
by the greatness of divine dominion,
has created all beings.*

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matīr hṛdā ā vacyāmānā a *prayer welling from the heart*. sūtaśtam *well-fashioned*, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. vēdat: 8. s. pr. sb. of vid *know*, with gen., ep. 202 A c. asuryāasya: see p. 451, 6.

3 समून्या अस्त्वुप॑ यन्त्व्याः

समानसूर्वे न॒द॑ः पृष्ठन्ति॑ ।

तम॑ शुचि॑ शुचयो दीदिवांस्म

च्चापां नपात॑ परि॑ तस्युरापाः॑ ॥

सम॑ । अ॒न्या॑ः । अ॒न्ति॑ । उप॑ । अ॒न्ति॑ ।

सून्या॑ः ।

समानस॑ । उ॒र्वन् । न॒द॑ः । पृष्ठन्ति॑ ।

तम॑ । उ॒र्वन्ति॑ । शुचिम॑ । शुचयः॑ । दीदि॑
वांस्म॑ ।

च्चापाम॑ । नपातस॑ । परि॑ । तस्युः॑ । आपाः॑ ॥

8 sám anyā yánti, úpa yanti
anyāḥ:

samānám úrvám nadīah p-
nanti.

tám u śúcim śúcayo dīdivám-
sam

Apām nāpātam pári tésthur
ápah.

*While some flow together, others
flow to (the sea): the streams fill
the common receptacle; him the
pure, the shining Son of Waters,
the pure waters stand around.*

yánti: accented because of the antithesis expressed by anyāp—
anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
úrvám: = *ocean*. samānám: *common*, because all streams flow
into it. nadīyās: ep. asuryāasya in 2 c. p-
nanti: from p- fill

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). didivāṁsam : pf. pt. of dī *shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. pári tasthur : = *they tend him*.

४ तमस्तेरा सुवृतयो युवानं
मर्मृज्यमानाः परिं युन्नापः ।
स सुकेभिः शिर्वभी रेवदुस्ते
दीदायानिधो घृतनिर्णिगुप्तु ॥

तम् । अस्तेराः । सुवृतयः । युवानम् ।
मर्मृज्यमानाः । परिं । युन्निः । आपः ।
सः । सुकेभिः । शिर्वभिः । रेवद् । अस्ते
दीदायाः । युनिधः । घृतनिर्णिकः । अपुप्तु ॥

4 tám ásmerā yuvatáyc yúvānam
marmṛjyámānāḥ pári yanti á-
pah:
sá śukrébhiḥ śíkvabhiḥ revád
asmé
didáyānidhmóghṛtánirnigapsú.

Him, the youth, the young
maidens, the waters, not smiling,
making him bright surround : he
with clear flames shines bounti-
fully on us, without fuel in the
waters, having a garment of ghee.

ásmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. yúvānam : a term applied to Agni in several passages. marmṛjyámānās : the vb. mṛj is often used of making Agni bright, with ghee, &c. śíkvabhis : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending bhis is separated in the Pada text, it is not so in śukrébhis because śukre is not a stem. asmé : dat. Pragṛhya, 26 c. didáya : 3. s. pf. of dī *shine*, with long red. vowel (139, 9). an-idhmás : accent, p. 455 c a ; cp. x. 30, 4 : yó anidhmó didayad apsú antár who shone without fuel in the waters. ghṛtánirnik : an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñá) : note that the second member appears in the Pada text as nirnik, in accordance with the analysis nih-nik when the word occurs uncomounded.

५ अ॒स्मै ति॒स्रो अ॒च्युत्याय॑ नारी॒रु
द्वैवाय॑ द्वैवीर्दिधि॒व्यन्नम् ।
कृता॑ इ॒वोप॑ हि प्र॒सुत्वै अ॒प्सु
स पी॒यूर्ध्वं धयति॑ पूर्व॒सूनाम् ॥

अ॒स्मै॑ ति॒स्रः॑ अ॒च्युत्याय॑ नारी॒ः॑ ।
द्वैवाय॑ द्वैवी॑ द्विधि॒व्यन्नि॑ । अ॒न्नम् ।
कृता॑ऽइव॑ उ॒प॑ हि॑ प्र॒सुत्वै॑ अ॒प्दसु॑ ।
सः॑ पी॒यूर्ध्वं॑ ध॒यति॑ पूर्व॒सूनाम् ॥

5 *asmái tisrō avyathiáya nári* *On him, the immovable god, three*
deváya devír didhiṣanti ánnam: *divine women desire to bestow food:*
kṛtā ivópa hí prasarsré apsú; *for he has stretched forth as it were*
sá piyúṣam dhayati pūrvasú- *to the breasts (?) in the waters: he*
nám. *sucks the milk of them that first*
bring forth.

tisrō devíh: the waters in the three worlds are probably meant; in iii. 56,5 Agni is spoken of as having three mothers (*trimátá*), and three maidens of the waters (*yosánás tisrō ápyāh*) are there mentioned: they wish to feed him, while he desires to drink their milk. *didhiṣanti*: ds. of 1. *dhā bestow*: this is the usual form, while *dhítse* is rare. *kṛtās*: the meaning of this word, which occurs here only, is quite uncertain. *pra-sarsré*: 3. s. pr. int. of *sr.* *dhayati*: 3. s. pr. of 2. *dhā suck*. *pūrvasúnam*: i. e. Apām napāt is their first offspring; cp. x. 121, 7: *ápo janáyantír Agním the waters producing Agni*.

६ अ॒च्युत्याच॑ जनिमास्य॑ च॑ स्त्र॑
द्वृहो॑ रिषः॑ संपूर्चः॑ पाहि॑ सूरीन् ।
आ॒मासु॑ पूर्षे॑ पुरो॑ अ॒प्रमृष्टं
नारातयो॑ वि॑ नश्नन्नानुतानि॑ ॥

अ॒स्मस्य॑ अ॒च॑ जनिम॑ । अ॒स्य॑ च॑ स्त्र॑ः॑ ।
द्वृहः॑ । रिषः॑ । संसु॒पूर्चः॑ । पा॒हि॑ । सूरीन् ।
आ॒मासु॑ । पूर्षे॑ । पुरो॑ । अ॒प्रमृष्टम् ।
न॑ । अ॒रातयः॑ । वि॑ । नश्न॑न् । न॑ । अ॒नु-
तानि॑ ॥

६ áśvasya áśra jánimásyá ca svār. *The birth of this steed is here*
druhó riṣáh sampícaḥ pāhi *and in heaven. Do thou protect*
sūrīn. *the patrons from falling in with*
āmásu pūrṣu parō apramṛṣyám *malice and injury. Him that is*
nárátayo vī naśan nánṛtāni. *not to be forgotten, far away in*
unbaked citadels, hostilities shall
not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. ásvasya: Agni is often spoken of as a steed. átra: *here*, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampīcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: *in the unbaked*, i.e. *natural* (cloud) citadels. pūrsú: loc. pl. of púr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras *yonder, other*. naśat: inj. pr. of 3. naś *reach*.

७ स आ दमे सुदुधा यस्य धेनुः
सुधां पीपाय सुभव्न्नमत्ति ।
सो अपां नपादुर्जयन्नप्त्वं वृक्तरु
वसुदेयाय विधुते वि माति ॥

से । आ । दमे । सुदुधा । यस्य । धेनुः ।
सुधाम् । पीपाय । सुभव्न्नमत्ति ।
सः । अपाम् । नपात् । उर्जयन् । अप्त्वं सु ।
वसुदेयाय । विधुते । वि । माति ॥

7 svá á dáme sudúghā yásya
dhenúh,
svadhām pipāya, subhū ánnam
atti;
sò 'pám nápād ürjáyann epstí
antár,
vasudéyāya vidhaté ví bhāti.

He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.

svá á dáme: that is, *within the waters*; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svādhám* : this word is not analysed in the *Padapāṭha* of the *RV.* and *AV.* (as if derived from a root *svadh*), but it is separated in that of the *TS.* as *sva-dhā*. *piṇḍaya* : 3. s. pf. of *pi* swell, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv* *āntār* see p. 450, 2 b [where *apsvāntah* should be corrected to *apsvāntah*]. *vidhaté* : dat. of advantage (p. 814, B 1) ; on the accent see p. 458, 11, 3. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *ví bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्स्वा शुचिना दैवेन
कृतावाक्स्त उर्विधा विमाति ।
वृथा इदुन्या सुवेनावस्थ
प्र जायन्ते वीर्धस्त प्रजाभिः ॥

८ yó apsú ā śúcīnā dáiviena
ṛtāvájasra urviyá vibháti :
vayá id anyá bhúvanāni asya
prá jāyante vīrūdhás ca prajá-
bhīḥ.

śúcīnā dáivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayás* : other beings are his offshoots because he produced them ; cp. 2 d : *viśvāni bhúvanā jajāna*. *prajābhīḥ* : cp. ii. 33, 1, *prá jāyemahi prajābhīḥ*.

९ अपां नपादा श्वसादुपर्य
विश्वानामूर्ध्वो विद्युतं वसानः ।
तस्य व्येष्व महिमानं वहन्तीरु
हिरस्यवर्णाः परि यन्ति युद्धीः ॥

अः । अपसु । आ । शुचिना । दैवेन ।
कृतवात् । अवक्स्त । उर्विधा । विमाति ।
वृथा । इत् । अव्या । सुवेनानि । अस्थ ।
प्र । जायन्ते । वीर्धस्त । च । प्रजाभिः ॥

*Who in the waters, with bright
divinity, holy, eternal, widely shines
forth : as offshoots of him other
beings and plants propagate them-
selves with progeny.*

अपास् । नपात् । आ । हि । अस्थात् । उप
स्थाम् ।
विश्वानाम् । उर्ध्वः । विद्युतम् । वसानः ।
तस्य । व्येष्व । महिमानम् । वहन्तीरुः ।
हिरस्यवर्णाः । परि । यन्ति । युद्धीः ॥

9 Apām nápād á hí ásthād upá-
sthām
jihmánām, ūrdhvó vidyútam
vásānah.
tásyā jyésthām mahimánam
váhantír,
hiranyavarṇāh pári yanti yah-
vih.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmánām ūrdhváh: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . ásu jihmánām ūrdhváh . . . upásthe he grows in them, upright in the lap of the prone.* tásyā mahimánam *his greatness = him the great one.* hiranyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahví: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighantuка, Sáyana), or *swift* (Roth), or *young* (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
चूपां नपात्सेदु हिरण्यवर्णः ।
हिरण्यात्परि योनिंवदा
हिरण्यदा दंदुत्यन्नमस्ति ॥

हिरण्यरूपः । सः । हिरण्यसंदृग् ।
चूपाम् । नपात् । सः । दत् । चूं इति ।
हिरण्यवर्णः ।
हिरण्यात् । परि । योनेः । निःसद्य ।
हिरण्यदाः । दंदुति । चन्द्रम् । चूस्ति ॥

10 hiranyarúpah, sá hiranyasam-
dr̥g;
Apām nápāt séd u hiranyavar-
nah;
hiranyáyat pári yóner níshadyā,
hiranyadá dadati ánnam asmai.

*He is of golden form, of golden
aspect; this Son of Waters is of
golden hue; to him (coming) from
a golden womb, after he has sat*

down, the givers of gold give food.

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The *golden source* of Agni

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiranyáya yóni may = hiranyagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyana wishes to supply rājate after niśádyā = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, niśádyā referring to asmai: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of niśádyā (cp. 164, 1). hiranyadás: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dākṣinā *the sacrificial fee* (x. 107, 2) it is said hiranyadás amṛtavám bhajante *the givers of gold partake of immortality*. dadati: 3. pl. pr. act. of dā *give* (p. 125, f. n. 4). ánnam: the oblation (cp. 11 d). २९४ ५१२

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११ तदुखानीकसृत चारु नामा-
पीच्यै वर्धते नस्तुरपाम् ।
यमित्यते युवतयः समित्या
हिरण्यवर्णं घृतमन्नमस्य ॥

तदा अस्य । अनोकम् । उत । चारु । नामा ।
अपीच्यम् । वर्धते । नस्तुः । अपाम् ।
यस् । इत्यते । युवतयः । सम् । इत्या ।
हिरण्यवर्णम् । घृतम् । अन्नम् । अस्य ॥

11 tād asyāníkam utá cárū náma
apicíam̄ vārdhate náptur apám.
yám indháte yuvatáyah sám
itthá
hiranyavarnam̄: ghṛtám ánnam
asya.

*That face of his and the dear
secret name of the Son of Waters
grow. Of him, whom, golden-
coloured, the maidens kindle thus,
ghee is the food.*

ánikam: the flaming aspect of Agni seen at the sacrifice. apicíam̄: *secret*; cp. gíhyam̄ cárū náma *the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). yuvatáyas: the waters (cp. 4 a). sám: the prp. after the vb. (p. 468, 20). ghṛtám ánnam asya: cp. ghṛtánirñik in 4 d and subhv ánnam atti in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मै वृहनामवृमाय सखे अस्मै । वृहनाम् । अवृमाय । सखे ।
यज्ञविधेम नमसा हृविभिः । यज्ञैः । विधेम् । नमसा । हृविभिः ।
संसानु माज्जिं दिधिषामि विज्ञैर् सम् । सानु । माज्जिं । दिधिषामि । विज्ञैः ।
दधाम्यत्तैः परि वन्द चूरिमः ॥ दधामि । चूर्तैः । परि । वन्दै । चूरिमः ॥

12 asmāi bahūnām avamāya sā- *To him the nearest friend of*
khye *many we offer worship with sacri-*
yajñāir vidhema nāmasā havir- *fices, homage, oblations: I rub*
bhīḥ: *bright (his) back; I support (him)*
sām sānu mārjmi; dīdhīsāmi *with shavings; I supply (him)*
bilmair; *with food; I extol (him) with*
dādhāmi ánnaiḥ; pári vanda *stanzas.*
rgbhīḥ.

avamāya: lit. *the lowest*, that is, *the nearest*; bahūnām (accent, p. 458, 2 a): *of many* (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha *nearest*; and in AB. i. 1, 1 Agni is called the *lowest* (avamā) of the gods (while Viṣṇu is the *highest* paramā), because he is always with men as the terrestrial fire. sām mārjmi: ep. mārmpjyāmānās in 4 b; on the accent ep. i. 85, 9 c. The prp. sām may be supplied with the other two following verbs. dīdhīsāmi: pr. ds. of dhā *put*; accented as first word of a new sentence. bilmair: *with shavings*, to make the newly kindled fire flame up. ánnais: *with oblations*. dādhāmi: pr. of dhā *put*.

१३ स है वृष्टजनयन्तासु गर्भे सः । ईम् । वृष्टैः । अजनयत् । तासु । गर्भेम् ।
स है शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तस् । रिहन्ति ।
सो अपां नपादनभिस्त्रातवणौ सः । अपाम् । नपात् । अनभिस्त्रातवणः ।
अवस्थेवेह तुन्वा विवेष ॥ अन्वस्थेव । इह । तुन्वा । विवेष ॥

13 sá īm vṛṣājanayat tāsu gārbham;
 sá īm sīsur dhayati; tām rihanti;
 sō 'pām nāpād ánabhīmlātavarno
 anyásyevahā tanuā vivesa.

He, the bull, generated in them that germ; he, as a child, sucks them; they kiss him; he, the Son of Waters, of unfaded colour, works here with the body of another.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gārbham; *him*, that is, *a son*. tāsu: in the waters, as his wives. īm in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. *lick*, as a cow the calf. sō apām: here the a, though written must be dropped after o, as in 7 c. ánabhīmlātavarnas: he is as bright here as in the waters; cp. hiranyavarnas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyásya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

98 अ॒द्विन्प॑दे प॒रुमे त॒स्मि॒वांसम्

अ॒स्मि॒न् । प॑दे । प॒रुमे । त॒स्मि॒वांसम् ।

अ॒ध्व॒सम्भिंवि॒श्वहा॑ दी॒द्विवांसम् ।

अ॒ध्व॒सम्भिः । वि॒श्वहा॑ । दी॒द्विवांसम् ।

आपो॑ न॒त्रै॒ धृतमज्ज्ञ॑ वहन्ती॒ः

आपः । न॒त्रै॒ । धृतम् । अ॒सम् । वहन्ती॒ः ।

स्व॒यमल्कै॑ः परि॑ दी॒यन्ति॑ धृद्वी॑ः ॥

स्व॒यम् । अ॒ल्कैः॑ । परि॑ । दी॒यन्ति॑ । धृद्वी॑ः ॥

14 asmīn padé paramé tasthivám-
 sam,
 adhvasmábhīr viéváhā dīdivám-
 sam,
 ápo, náptre ghrtám ánnam vah-
 antih,
 svayám átkaih pári diyanti
 yahvih.

Him stationed in this highest place, shining for ever with undimmed (rays), the Waters, bringing ghee as food to (their) son, swift, themselves fly around with their robes.

padé paramé: in the abode of the aerial waters. adhvasmábhīs: a substantive has to be supplied: flames or rays; cp. 4 c, éukrébhīh

śikvabhir didāya. náptre: apám is omitted because ápas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī *fly*); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमये सुचितिं जनाया-
यांसमु मधवद्वः सुवृत्तिम् ।
विश्वं तद्वद्रं यदवन्ति देवा
बृहद्वदेम विद्वेषे सुवीराः ॥

अयांसम् । चृमे । सुचितिम् । जनाय ।
अयांसम् । कु इति । मधवद्वभ्यः । सु
वृत्तिम् ।
विश्वम् । तत् । भद्रम् । धत् । अवन्ति ।
देवाः ।
बृहत् । वदेम् । विद्वेषे । सुवीराः ॥

15 áyāmsam, Agne, suksitim já-
nāya;
áyāmsam u maghávadbhyah su-
vrktim:
vísvam tād bhadram yad ávanti
devāh.
bṛhad vadema vidáthe suvīrah.

I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.

áyāmsam: 1. s. s. ao. of yam. Agne: the sacrificial Agni is here addressed. jánāya: *on (our) people*, by means of this hymn. suvrktim: *a hymn* that will produce the fulfilment of their wishes. bhadram: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Páda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayáj-jana, *arraying men together* appears to be peculiarly his. Savitṛ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Trīṣṭubh, 1-5; Gāyatrī, 6-9.

१ मित्रो जनान्यातयति त्रुवाणो	मित्रः । जनान् । यातयति । त्रुवाणः ।
मित्रो दाधार पृथिवीमुत वास् ।	मित्रः । दाधार । पृथिवीम् । उत । वास् ।
मित्रः कृष्टीरनिमिषाभि चष्टे	मित्रः । कृष्टीः । अनिमिषा । अभि । चष्टे ।
मित्राय हृष्टं घृतवज्जुहोत ॥	मित्राय । हृष्टम् । घृतवज्त । जुहोत ॥

1 Mitrō jánān yātayati bruvāṇō; *Mitra speaking stirs men*; *Mitra*
 Mitrō dādhāra pṛthivím utá *supports earth and heaven*; *Mitra*
 dyám; *regards the people with unwinking*
 Mitrāḥ kṛṣṭir ánimisābhi caste: *eye*: *to Mitra offer the oblation*
 Mitrāya havyám ghṛtavaj ju- *with ghee*.
 hota.

yātayati: *stirs to activity*. bruvāṇás: *by calling*, that is, *arousing them*; cp. what is said of Savitṛ: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 88, 2). Sāyana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvānáh. This Pāda occurs slightly modified in vii. 36, 2 as jánam ca Mitró yatati bruvānáh. dādhāra: pf. = pr.; p. 842 a (cp. 189, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyám: acc. of dyó (102, 8). ánimisā: inst. of á-nimis; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caste: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्र मर्तो चसु प्रयस्तान्	ग्र। सः। मित्र। मर्तोः। चसु। प्रयस्तान्।
यस्ते आदित्य शिर्षति ब्रतेन।	यः। ते। आदित्य। शिर्षति। ब्रतेन।
न हृन्यते न जीयते स्वोतो	न। हृन्यते। न। जीयते। स्वोतः।
नैनमंहो अश्वोत्यन्तितो न दूरात्॥	न। एनम्। अंहः। अश्वोति। अन्तितः। न। दूरात्॥

2 prá sá, Mitra, mártō astu prá-
yasvān,
yás ta, Āditya, śíksati vraténa.
ná hanyate, ná jīyate tuóto:
náinam ámho 'smoty ántito ná
dūrāt.

Let that mortal offering oblations, O Mitra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) ordinance. He who is aided by thee is not slain nor vanquished: trouble reaches him neither from near nor from far.

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अ॒न॒मी॒वा॒स इ॒क्ल्या॑ म॒द्वत्तो
मि॒त॒ज्ञ॒वो॑ वरि॒म॒न्ना॑ प॒ृथि॒व्या॑ः ।
आ॒दि॒त्यस्य॑ ब्र॒त्सु॒प॒चि॒यत्तो॑
व॒यं मि॒त्यस्य॑ सु॒म॒ती॑ स्वा॒म ॥

3 anamīvāsa ilayā mādanto,
mitājñāvo vārimann ā pṛthi-
vyāḥ,
Ādityasya vratām upakṣiyánto,
vayām Mitrasya sumatāu siāma.

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimān, m. (p. 453, 9 e). Ādityasya : that is, of Mitra.

४ अ॒यं मि॒त्रो॑ न॒म॒स्य॑ः॒ सु॒शे॒वो॑
रा॒त्रा॑ सु॒च॒त्रो॑ अ॒च॒नि॒ष्ट॑ व॒धा॑ः ।
त॒स्य॑ व॒यं॑ सु॒म॒ती॑ य॒ज्ञि॒य॒सा॑-
पि॑ भ॒द्रे॑ सौ॒मन॒से॑ स्वा॒म ॥

4 ayām Mitro namasiah susévo,
rājā sukṣatrō ajaniṣṭa vedhāḥ :
tasya vayām sumatāu yajñī-
yasya,
āpi bhadré saumanasé siāma.

अ॒न॒मी॒वा॒सः॑ । इ॒क्ल्या॑ । म॒द्वत्तः॑ ।
मि॒त॒ज्ञ॒वः॑ । वरि॒मन् । आ॑ । प॒ृथि॒व्या॑ः ।
आ॒दि॒त्यस्य॑ । ब्र॒त्स्म । उ॒प॒चि॒यत्तः॑ ।
व॒यम् । मि॒त्यस्य॑ । सु॒म॒ती॑ । स्वा॒म ॥

*Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.*

अ॒यम् । मि॒त्रः॑ । न॒म॒स्य॑ः॒ सु॒शे॒वः॑ ।
रा॒त्रा॑ । सु॒च॒त्रः॑ । अ॒च॒नि॒ष्ट॑ । व॒धा॑ः ।
त॒स्य॑ । व॒यम् । सु॒म॒ती॑ । य॒ज्ञि॒य॒स्य॑ ।
अ॒पि॑ । भ॒द्रे॑ । सौ॒मन॒से॑ । स्वा॒म ॥

*This Mitra, adorable, most propitious, a king wielding fair sway,
has been born as a disposer : may we remain in the goodwill of him
the holy, in his auspicious good graces.*

ajaniṣṭa : 3. s. Ā. is ao. of jan. vedhāḥ : that is, as a wise moral ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp. with as be.

५ म॒ह॑र्ण॑ आ॒दि॒त्यो॑ न॒म॒सो॒प॒सद्वो॑
या॒त्य॒ज्ञ॑नो॑ गृ॒णते॑ सु॒शे॒वः॑ ।
त॒स्या॑ ए॒त्य॒व॒त्तमा॒य॑ जु॒ष्ट्म् ।
अ॒प्य॑ मि॒त्राय॑ ह॒विरा॑ सु॒होतः॑ ॥

म॒हा॒न् । आ॒दि॒त्यः॑ । न॒म॒सा॑ । उ॒प॒सद्वः॑ ।
या॒त्य॒ज्ञ॑नः॑ । गृ॒णते॑ । सु॒शे॒वः॑ ।
त॒स्य॑ । ए॒त्य॑ । प॒व्य॑त्तमा॒य॑ । जु॒ष्ट्म् ।
अ॒प्य॑ । मि॒त्राय॑ । ह॒विः॑ । आ॑ । सु॒होतः॑ ॥

5 mahām Ādityō nāmasopasādyo
yātayájjano gr̄naté suśévah :
tásmā etát pányatamāya júṣṭam
agnáu Mitráya havír á juhota.

*The great Āditya, to be ap-
proached with homage, stirring
men, to the singer most propitious :
to him most highly to be praised,
to Mitra, offer in fire this accept-
able oblation.*

mahām : 39. yātayájjanas : on the accent of governing cds. see
p. 455 b. gr̄naté : dat. of pr. pt. of gr̄ sing; accent, p. 458, &
júṣṭam : a pp. of juṣ enjoy, with shift of accent when used as an adj.
meaning welcome (cp. p. 384). juhota : cp. note on 1 d.

६ मि॒त्रस्य चर्षणि॒धृतो
अवौ॒ देवस्य सा॒नसि॑ ।
यू॒षं चि॒चश्च॒वस्थम् ॥

मि॒त्रस्य । चर्षणि॒धृतः॑ ।
अवः॑ । देवस्य । सा॒नसि॑ ।
यू॒षम् । चि॒चश्च॒वस्थम् ॥

6 Mitrasya carṣanīdhṛto,
āvo devāsyā sānasī,
dyumnām citrāśravastamam.

*Of Mitra, the god who supports
the folk, the favour brings gain,
(his) wealth brings most brilliant
fame.*

carṣanīdhṛtas : the Pada text restores the metrically lengthened
short vowel of carṣanī. -dhṛto 'vo : p. 465, 17, 3; cp. note on
i. 1, 9 b. citrāśravastamam : see note on i. 1, 5 b.

७ अ॒मि॑ यो॒ महि॒ना॑ दि॒वं
मि॒त्रो॑ व॒भूव॑ स॒प्रथाः॑ ।
अ॒मि॑ अवौ॒मिः॑ पृथि॒वीम् ॥

अ॒मि॑ । यः॑ । महि॒ना॑ । दि॒वम् ।
मि॒त्रः॑ । व॒भूव॑ । स॒प्रथाः॑ ।
अ॒मि॑ । अवः॑ । मिः॑ । पृथि॒वीम् ॥

7 abhí yó mahinā dívam
Mitró babhūva sapráthāḥ,
abhí śrávobhiḥ pṛthivim :

*Mitra the renowned, who is
superior to heaven by his greatness,
superior to earth by his glories :*

abhí bhū surpass takes the acc. mahinā for mahimnā : 90, 2.
dívam : acc. of dyú, 99, 5 : cp. dyó, 102, 3. babhūva : the pf.

here is equivalent to a pr.; p. 342 a. In c *babhūva* must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: -uu- instead of u-u-; cp. p. 438, 8 a.

८ मित्राय पञ्च येमिरे

जना अभिष्टिश्वसे ।

स द्वेवान्विश्वान्विभर्ति ॥

8 Mitrāya páñca yemire
jánā abhīṣṭisavase:
sá deván viśvān bibharti.

मित्राय । पञ्च । येमिरे ।

जनाः । अभिष्टिश्वसे ।

सः । द्वेवान् । विश्वान् । विभर्ति ॥

To Mitra, strong to help, the five peoples submit: he supports all the gods.

páñca jánāḥ: *the five peoples*, here = all mankind. yemire: 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhṛ. viśvān: this is the regular word for *all* in the RV.: its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मित्रो द्वेष्वायुषु

जनाय वृक्तवर्हिषे ।

इष्टं दृष्टव्रता अकः ॥

9 Mitrō, devēṣu ḥyūṣu,
jánāya vṛktábarhiṣe
iṣa iṣṭávratā akah.

मित्रः । द्वेष्वायुषः ।

जनाय । वृक्तवर्हिषे ।

इष्टः । दृष्टव्रताः । अकः ॥

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

iṣṭá-vratāḥ: a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BṚHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas pátí, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends *Vala* with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanas páti indicate that the first member is the genitive of a noun bṛh, from the same root as *bráhman*, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Trīṣṭubh; 10 Jagatī.

१ यस्तस्य सहस्रा वि ज्मो अन्तान् यः। तस्यां। सहस्रा। वि। ज्मः। अन्तान्।
 वृहस्पतिस्तिवधुखो रवेण। वृहस्पतिः। चित्सधुखः। रवेण।
 तं प्रलास चर्षयो दीधानाः। तस्। प्रलासः। चर्षयः। दीधानाः।
 पुरो विप्रा दधिरे मन्दिर्जिह्म। पुरः। विप्राः। दधिरे। मन्दिर्जिह्म।
 ॥ yás tastámbha sáhasrā vī jmō
 éntān
 Bṛhaspátis triṣṭubhá rávena,
 tám pratnáṣa ḥsayo dīdhānāḥ
 puró víprā dadhire mandráji-
 hvam.

Bṛhaspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.

vi tastámbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmás: gen. of jmá (97, 2). Pronounce jmó antán (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. Bṛhaspatis: note that this ed. is not analysed in the Pada text, while its doublet Brāhmaṇas páti is treated as two separate words. triṣadhaṣṭhás: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: puróhitam Agním náras triṣadhaṣṭhá sám idhire *men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. rávēṇa: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. puró dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मद्वन्नी	धुन॑ इतयः । सु॒प्रकेतस् । मद्वन्नः ।
बृहस्पते अ॒मि ये न॒स्ततुसे ।	बृहस्पते । अ॒मि । ये । नः । त॒से ।
पृष्ठंतं रूप्रमद्व्यभूर्वं	पृष्ठन्तम् । रूप्रम् । अद्व्यम् । ऊर्वम् ।
बृहस्पते रचतादस्यु योनिम् ॥	बृहस्पते । रचतात् । अ॒स्यु । योनिम् ॥

2 dhunétayah supraketám mād-
 anto
Bṛhaspate, abhí yé nas tatasré
pṛṣantam̄ srprám ádabdhām
 ūrvám;
Bṛhaspate, rákṣatād asya yó-
 nim.

Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bṛhas-
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not, improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mādantas: being exhilarated with Soma. tatasré: 3. pl. pf. Ā. of tam̄ shake. pṛṣantam̄: perhaps in allusion to the dappled cows contained in it. supraketám: easy to recognise, i.e. by their lowing, cp. i. 62, 3.

Bṛhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Bṛhaspati to protect the recovered kine. Pāda c is a Dvipāda hemistich : see p. 443 a. rākṣatāt : 2. s. ipv. of rākṣa : on the accent see p. 467 A c.

३ बृहस्पते या परुमा परावद् बृहस्पते । या । परुमा । परावद् ।
 अत् आ तं चतुस्यृशो नि षेदुः । अतः । आ । ते । चतुस्यृशः । नि । षेदुः ।
 तुभ्यं खाता अवता अद्रिदुरधा तुभ्यम् । खाताः । अवताः । अद्रिदुरधाः ।
 मध्वः श्वोतन्त्रभिती विरप्शम् ॥ मध्वः । श्वोतन्त्रिः । अभितीः । विरप्शम् ॥

४ Bṛhaspate, yā paramā parāvād,
 áta ā ta ṛaspřśo ní sedulū.
 tūbhyaṁ khātā avatā ádridug-
 dhā
 mādhvah scotanti abhito virap-
 sām.

O Bṛhaspati, that which is the farthest distance, from thence (coming) those that cherish the rite have seated themselves for thee. For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides.

āta ā ní sedur : cp. ii. 35, 10 c. ṛaspřśas : perhaps the gods ; or the ancient seers mentioned in 1 c and perhaps in 2 : they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās... ádridugdhās : two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas : on this form of the gen. see p. 81, f. n. 12.

५ बृहस्पतिः प्रथमं जायमानो बृहस्पतिः । प्रथमम् । जायमानः ।
 महो व्योतिषः परुमे व्योमन् । महः । व्योतिषः । परुमे । विद्योमन् ।
 सप्तास्त्वुविजातो रवेण सप्तास्त्वाः । तुविद्यजातः । रवेण ।
 वि सप्तरस्मिरधमत्तमांसि ॥ वि । सप्तरस्मिः । अधमत् । तमांसि ॥

६ Bṛhaspātiḥ prathamām jāya- Bṛhaspati when first being born
 māno from the great light in the highest

mahó jyótisah, paramé vioman, heaven, seven-mouthed, high-born,
 saptáāsyas tuvijátó rávena with his roar, seven-rayed, blew
 ví saptárásmir adhamat táṁ asunder the darkness.
 āmsi.

mahás: abl. of máh, agreeing with jyótisah (cp. 201 A 1). The Sun is probably meant; cp. ii. 85, 10 c. saptáāsyas in iv. 51, 4 is an epithet of Ángira (in iv. 40, 1 Br̥haspati is Ángirasá); it is parallel to saptárásmi, an epithet applied also once to Agni and once to Indra. rávena: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Surya are also said to dispel the darkness.

४ स सुषुभा स चक्रता गणेन
 वृलं हरोज फलिंग रवेण ।
 वृहस्पतिरस्त्रिया हव्यसूदः
 कनिक्रद्वावश्तीरुदाजत ॥

सः । सुषुभा । सः । चक्रता । गणेन ।
 वृलम् । हरोज् । फलिंगम् । रवेण ।
 वृहस्पतिः । उस्त्रियाः । हव्यसूदः ।
 कनिक्रदत् । वावश्तीः । उत् । आजत् ॥

५ sé suṣṭubhā, sá fkvatā ganéna
 valám ruroja phaligám rávena: Bṛhaspátiusríyā havyasúdah
 kánikradad vāvásatír úd ájat.

*He with the well-praising, jubilant
 throng burst open with roar the
 enclosing cave: Br̥haspati bellowing
 drove out the lowing ruddy kine
 that sweeten the oblation.*

ganéna: the Ángirases, who in i. 62, 3 are associated with Indra and Br̥haspati in the finding of the cows: Bṛhaspáti bhinád édrim, vidád gáḥ: sám usriyābhír vāvásante nárah Br̥haspati cleft the mountain, he found the cows; the heroes (= the Ángirases) roared with the ruddy kine. phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to receptacle: e. g. viii. 32, 25, yá udnáḥ phaligám bhinán, nyák sindhūmr avásṛjat who (Indra) cleft the receptacle of water (and) discharged the streams downwards; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighantuка it is given as a synonym of megha cloud. rávena: with reference both to Br̥haspati and the kine (cp. 5 d). havya-súdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 8; 174 b. vāvásatír: intv. pr. pt. of vāś (cp. 174).

६ एवा पित्रे विश्वदेवाय वृष्णे । एव । पित्रे । विश्वदेवाय । वृष्णे ।
 अद्विविधेम नमसा हुचिभिः । अद्विः । विधेम । नमसा । हुचिभिः ।
 वृहस्ते सुप्रज्ञा वीरवन्तो । वृहस्ते । सुप्रज्ञाः । वीरवन्तः ।
 वृथं स्ताम् पतंयो रथीणाम् ॥ वृथम् । स्ताम् । पतंयः । रथीणाम् ॥

६ evā pitré viśvádevāya vṛṣṇe
 yajñāir vidhema, námasā, havír-
 bhiḥ.

Bṛhaspate, suprajā vīrávanto
 vayám siāma pátayo rayinám.

*Then to the father that belongs
 to all the gods, the bull, we would
 offer worship with sacrifices, obe-
 sance, and oblations. O Bṛhaspati,
 with good offspring and heroes we
 would be lords of wealth.*

evā : with final vowel metrically lengthened. The sense of the
 pcl. here is: *such being the case* (cp. 180). pitré: Bṛhaspati. The
 term is applied to Agni, Indra, and other gods. vīrávantas : that
 is, possessing warrior sons, ep. i. 1, 3 c. vayám: this line occurs
 several times as the final Pada of a hymn; cp. viii. 48, 13.

७ स इद्राजा प्रतिजन्मानि विश्वा-
 शुभ्येण तस्माद्भिः वीर्येण । सः । इत् । राजा । प्रतिजन्मानि । विश्वा ।
 वृहस्तिं च: सुभृतं विभर्ति । शुभ्येण । तस्मौ । अभिः । वीर्येण ।
 वस्त्रगृह्यति वन्दते पूर्वभाजम् ॥ वृहस्तिं च: । सुभृतम् । विभर्ति ।
 वस्त्रगृह्यति । वन्दते । पूर्वभाजम् ॥

७ sá id rājā prati-janyāni viśvā-
 śuṣmena tashthāv abhī vīrīena,
 Bṛhaspātīm yāḥ subhṛtam bi-
 bhārti,
 valgūyāti, vāndate pūrvabhā-
 jam.

*That king with his impulse and
 his heroism overcomes all hostile
 forces, who keeps Bṛhaspati well-
 nourished, honours him, and praises
 him as receiving the first (portion
 of the offering).*

abhī: the prp., as often, here follows the vb. subhṛtam bibhārti :
 lit. *cherishes him as well-cherished* (predicative). All three verbs
 depend on yāḥ, though the last two, as beginning a Pada and a
 sentence, would even otherwise be accented. valgūyāti: note that
 this denominative is treated as a cd. in the Pada text (cp. 175 A 1).
 pūrvabhājam : predicative.

८ स इत्वेति सुधित् शोकसि स्ते सः । इत् । चेति । सुधितः । शोकसि । स्ते ।
 तस्मा इक्ता पिन्वते विश्वदानीम् । तस्मै । इक्ता । पिन्वते । विश्वदानीम् ।
 तस्मै विशः । स्वयमेवा नमस्ते तस्मै । विशः । स्वयम् । एव । नमस्ते ।
 अस्मिन्ब्रह्मा राजनि पूर्वं एति ॥ अस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

८ *sá it kṣeti súdhita ókasi své, tásma iṭā pínvate víśvadáñim; tásmai víśah svayám evā namante, yásmin brahmá rájani púrva éti.* *That king dwells well-established in his own abode, to him the consecrated food always yields abundance; to him his subjects bow down of their own accord, with whom the priest has precedence.*

kṣeti: from 1. *kṣi* possess or *dwell*. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své* *dáme* in i. 1, 8c. *iṭā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhumi*) by *Sayana*. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (*sá id rájā*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt púrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिज्ञितः । ज्युति । सम् । धनानि ।
 प्रतिज्ञान्युत या सज्ज्या । प्रतिज्ञानि । उत । या । सज्ज्या ।
 अवृक्षवे चो वरिवः कृषोति अवृक्षवे । यः । वरिवः । कृषोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवृक्षिति । देवाः ॥

९ *ápratító jayati sám dhánáni práti-jñáni utá yá sájanyá. avasyáve yó várivaḥ kṛṇoti brahmáne rájā, tám avanti deváḥ.* *Unresisted he wins wealth both belonging to his adversaries and to his own people. The king who for the priest desiring (his) help procures prosperity, him the gods help.*

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

१० इद्वच्च सोमं पिवतं वृहस्ते
अस्मिन्यज्ञे मन्दसाना वृषेण्वसू।
आ वां विश्वन्विन्दवः स्वामुवो
अस्ये रुद्यिं सर्ववीरं नि धृष्टतम् ॥

इद्वदः । च । सोमंम् । पि॒वत्॒म् । वृ॒हस्ते॒ ।
अस्मिन् । यज्ञे॒ । मन्दसाना॒ । वृ॒षेण्वसू॒ इति॒
वृ॒षण्वसू॒ ।
आ॒ । वाम॒ । विश्वन्तु॒ । इन्दवः॒ । सु॒ज्ञासुवः॒ ।
अ॒स्ये॒ इति॒ । रुद्यिम॒ । सर्व॒वीरम्॒ । नि॒ ।
धृ॒ष्टतम्॒ ॥

10 Indras ca sómam pibatam,
Br̥haspate,
asmin yajñé mandasānā, vr̥ṣaṇ-
vasū :
ā vām viśantu indavah suā-
bhūvo ;
asmé rayim sárvavíram ní yach-
atam.

*O Indra and Br̥haspati, drink
the Soma, rejoicing at this sacrifice,
O ye of mighty wealth; let the
invigorating drops enter you two;
bestow on us riches accompanied
altogether with sons.*

Indras ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand = mad. vr̥ṣaṇ-vasū: here vr̥ṣaṇ = mighty, great; Sayana explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varsāṇ-vasu (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Pragṛhya with iti and then analysed; also that in the analysis the first member here appears not in its pause form vr̥ṣaṇ (65) but in its Sandhi form with n̄ as not final. rayim sárvavíram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 8 c). yachatam: 2. ipv. pr. of yam. Here we have the intrusion of

a Jagati stanza in a Trisṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ बृहस्पति इद्धु वर्धते नः सचा सा वा सुमतिमूलस्ते । अविष्टु धियो जिगृतं पुरंधीरु अवस्तमयो वनुषामरातीः ॥	बृहस्पते । इद्धु । वर्धतम् । नः । सचा । सा । वा । सुमतिः । मूलस्ते अविष्टु । धियः । जिगृतम् । पुरंधीरु अवस्तम् । अव्ययः । वनुषाम् । अरातीः ॥
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11 Br̥haspata, Indra, vārdhatam
 nah;
 sācā sā vām sumatir bhūtu
 asmē.
 avistām dhiyo; jigrtām púram-
 dhīr;
 jajastām aryō vanuśām árātīḥ.

*O Br̥haspati and Indra, cause
 us to prosper; let that benevolence
 of yours be with us. Favour (our)
 prayers; arouse rewards; weaker
 the hostilities of foe and rivals.*

Br̥haspata Indra: contrary to the general rule the second *voc.* is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspati. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 8. s. ipv. root ae. of bhū. asmē: loc. with sācā (177, 5) and (as in 10 d) Pragṛhya (26 c). avistām: 2. s. du. ipv. of the is ae. of av favour (145, 5). jigrtām: 2. du. red. ae. of gr waken; accented because beginning a new sentence (p. 467 b). dhiyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 8); cp. note on ii. 12, 4. The genitives aryás and vanuśām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghány aryó, vanúśām árātayah evil deeds of the foe, hostilities of
rivals (vii. 83, 5); abhitim aryó, vanúśām śávāmsi the onset of the
foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢAS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder-sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāsā-náktā and náktosāsā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Áśvins (vii. 71). When the Áśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghóni).

The name of Uṣas is derived from the root *vas*, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदसु व्यत्सुखतमैं पुरस्ताक्
ज्योतिस्तमसो व्युनावदस्यात् ।
नूनं द्विवो दुहितरौ विभातीरु
गातुं शशवन्नुषसो जनाय ॥

इदम् । ज्यूं इति॑ । व्यत् । पुरुषतम्भम् । पुर-
स्तात् ।
ज्योतिः॑ । तमसः॑ । व्युनं॑ वत् । अस्यात् ।
नूनम् । द्विवः॑ । दुहितरः॑ । विभातीः॑ ।
गातुम् । शशवन् । उषसः॑ । जनाय ॥

1 idám u tyát purutámam̄ purás-
tāj

ज्योतिस्तमसो वयुनावद अस्थात्.
नूनाम् द्विवो दुहितरौ विभातीरु
गातुम् कृष्णवन्नुषसो जनाय.

*This familiar, most frequent light
in the east, with clearness has stood
(forth) from the darkness. Now
may the Dawns, the daughters of
the sky, shining afar, make a path
for man.*

tyád : see p. 297, 5. purutámam̄ : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word *vayúna*, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyana here explains *vayúnāvat* as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātum̄ in d. nūnám̄ : note that in the RV. this word always means *now*. dívó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātum̄ : cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṣavan̄ : 3. pl. sb. ; explained by Sāyana as 3. pl. ipf. ind., akurvan̄.

२ अस्तु चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽधरेषु ।
ब्रूं ब्रजस्य तमसो द्वारो-
क्ष्मीरवृच्छुच्यः पावकाः ॥

अस्तुः । चित्रा इति । चित्राः । उषसः । पुर-
स्तान् ।
मिताःऽइव । स्वरवः । अधरेषु ।
वि । चित्रा इति । ब्रजस्य । तमसः । द्वारो ।
उक्ष्मीः । अवृच्छु । शुच्यः । पावकाः ॥

२ ásthur u citrā Uṣásah purástān,
mitá iva sváraṇo adhvaréṣu.
ví ū vrajásya támaso duára
uchántir avrañ chúcayaḥ pa-
vákāḥ.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one. mitás : pp. of mi fix. sváraṇas : that is, shining with ointment ; cp. i 92, 5 : svárum ná péso vidátheṣu áñjañ, citrám divó duhitá bhānúm áśret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in e is lengthened though followed by two consonants (p. 437 a 8). vrajásya : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajám ví Uṣá áśvar támaḥ Dawn has unclosed the darkness as the cows their stall. dvárā : the two folds of the door, the dual of dvár often being used thus. ví : to be taken with avrañ, 8. pl. root ao. of vṛ cover. uchántis : pr. pt. of 1. vas shine. śucáyaḥ pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaká see p. 437 a.

३ उक्ष्मीरुद्य चितयन्त भोजान्
राधोदेयाद्योषसो मधोनीः ।
अचिचे अन्तः पण्यः ससम्ब-
दुष्मानास्तमसो विमंथे ॥

उक्ष्मीः । अद्य । चितयन्त । भोजान् ।
राधोदेयाद्योषसो मधोनीः ।
अचिचे । अन्तरिति । पण्यः । ससम्बन्धु ।
अदुष्मानास्तमसो विमंथे ॥

४ उक्ष्मीरुद्य चितयन्त भोजान्
राधोदेयाद्योषसो मधोनीः ।

*Shining to-day may the bounteous
redhodéyāya Uṣáso maghónīḥ. Dawns stimulate the liberal to the*

acitré antáh panáyah sasantu, giving of wealth. In obscurity let
śubudhyamānās támaso víma- the niggards sleep, unwakening in
dhye. the midst of darkness.

citayanta : 8. pl. Ā. inj.; explained by Śayana as an indicative :
prajñāpayanti they instruct.

४ कुवित्स देवीः सुनवो नवो वा
यामो बभूयादुष्टो वो अवः ।
येन नवरवे अङ्गिरे दशरवे
सुप्राप्ते रेवती रेवदूष ॥

कुवित् । सः । देवीः । सुनवः । नवः । वा ।
यामः । बभूयात् । उषसः । वः । अवः ।
येन । नवरवे । अङ्गिरे । दशरवे ।
सुप्राप्ते । रेवतीः । रेवत् । उषः ॥

4 kuvít sá, devih, sanáyo návo vā
yámo babhūyád, Uśaso, vō
adyá :
yénā Návagve, Ángire, Dásagve
sáptáāsye, revatī, revád ūṣá ?

Should this be an old course or
a new for you to-day, O divine
Dawns : (is it that) by which ye
have shone wealth, ye wealthy ones,
upon Navagva, Ángira, and Da-
sagva the seven-mouthed?

babhūyát: op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Ángiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in sáptásye is uncertain; in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Ángiras, Daśagva and Brhaspati. revatī revát: these words are found connected in other passages also. ūṣá : 2. pl. pf. act. of 1. vas shine.

५ द्वूथं हि देवीर्ष्टत्युग्मिरच्चैः
परिप्रयाथ सुवनानि सुवः ।
प्रबोधयन्तीष्टसः सुसन्ते
द्विपाद्विष्टाद्वरथाय जीवम् ॥

द्वूथम् । हि । देवीः । र्ष्टत्युग्मिः । च्चैः ।
परिप्रयाथ । सुवनानि । सुवः ।
प्रबोधयन्तीष्टसः । उषसः । सुसन्तम् ।
द्विपाद । चतुर्ष्टपात् । चरथाय । जीवम् ॥

5 yūyām hi, devīr, ṛtayúgbhir
ásvaiḥ
pariprayāthā bhúvanāni sa-
dyāḥ,
prabodháyantīr, Uṣasah, sasán-
tam,
dvipāc cátuspāc caráthāya jī-
vám.

*For you, O goddesses, with your
steeds yoked in due time, proceed
around the worlds in one day,
awakening, O Dawns, him who
sleeps, the two-footed and the four-
footed living world, to motion.*

pariprayāthā: accented owing to *hi*; on the accentuation of
verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9,
viśvam jīvām carāse bodháyantī *wakening every living soul to
move*. cátuspād: note that catúr when accented as first member
of a cd. shifts its accent to the first syllable. This word, dvipād
and jīvām are all neuter.

६ क्वं लिदासां कतमा पुराणी
यथा विधानां विद्युच्चमूणाम् ।
शुभं यज्ञुभा उषसुशरन्ति
न वि ज्ञायन्ते सुदृशौरज्ञ्याः ॥

क्वं । लिदा । आसाम् । कतमा । पुराणी ।
यथा । विधानां । विद्युद्धुः । चृभूणाम् ।
शुभं । यत् । शुभाः । उषसः । चरन्ति ।
न । वि । ज्ञायन्ते । सुदृशीः । अज्ञ्याः ॥

६ kúā svíd āsām katamā purāṇī
yáyā vidhánā vidadhúr ṛbhū-
nám?
śubham yác chubhrá Uṣásáś
cáranti,
ná vi jñāyante sadíśir ajuryāḥ.

*Where, pray, and which ancient
one of them (was it) at which they
(the gods) imposed the tasks of the
Rbhūs? When the beaming dawns
proceed on their shining course, they
are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose
time. vidadhúr: *they, the gods, enjoined*: this probably refers to
the most distinctive feat of the Rhūs, that of making one bowl into
four; cp. i. 161, 2: ékam camasám catúrah kr̄notana, tād vo
devā abruvan 'make the one bowl four', that the gods said to you;
that was one of their vidhánā tasks. śubham: cognate acc. ná vi
jñāyante: they are always the same; cp. i. 92, 10, púnah-punar
jñāyamānā purāṇī samānám várṇam abhi śumbhamānā being

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

६ ता धा ता भुद्रा उषसः पुरासुर ता: । धृ । ता: । भुद्राः । उषसः । पुरा ।
 अभिष्टिद्युम्ना चृतजातसत्याः । आसुः ।
 यासीजानः शशमान उक्थैः अभिष्टिद्युम्नाः । चृतजातसत्याः ।
 सुवच्छसुद्विण्य सूद्य आपे ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 सुवन् । शंसन् । द्रविणम् । सूद्यः । आपे ॥

7 ता ग्हा ता भद्रा उशासह पु- *Those indeed, those Dawns have*
 रासुर, *formerly been auspicious, splendid*
 अभिष्टिद्युम्ना यजातसत्याः; *in help, punctually true; at which*
 यासु इजानाः शशमानाउक्थाः *the strenuous sacrificer with reci-*
 स्तुवान्, चाम्सन्, द्राविणम् स-*tations praising, chanting, has at*
 द्यापा. *once obtained wealth.*

On purा with pf. see 213 A. ijānās : pf. pt. Ā. of yaj sacrifice. śaśamānā : pf. pt. Ā. of śam labour. stuvān chāmsan = stuván + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ चरन्ति समना पुरस्तात् ता: । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना प्रथानाः । समानतः । समना । प्रथानाः ।
 चृतस्य देवीः सदसो वृधना चृतस्य । देवीः । सदसः । वृधनाः ।
 गवां न सर्गी उषसी जरन्ते ॥ गवांम् । न । सर्गीः । उषसः । जरन्ते ॥

8 ता आ चरन्ति समाना पुरास्तात्, *They approach equally in the*
 समानाताः समाना प्रप्रथानाः- *east, spreading themselves equally*
 नाः. *from the same place. The god-*
 यतास्या देवीः सादसो बुधाना, *esses waking from the seat of*
 गावाम् ना सर्गी, उषसो जरन्ते. *order, like herds of kine let loose,*
the Dawns are active.

sa^manā́: always in the same way. sa^manatā́s; cp. i. 124, 3: prajānatī iva, ná diśo mināti as one who knows (the way), she loses not her direction. ṛtāsyā sādasaḥ: abl. dependent on budhānāḥ (ep. 10); cp. i. 124, 3; ṛtāsyā pānthaṁ ánv eti sādhū she follows straight the path of order. budhānāś: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Sāyaṇa; when Ā. and without an object, budh is intr.; cp. ābodhi has awoke, said of Uśas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavāṁ ná sārgāḥ: cp. iv. 52, 5, prāti bhadrā adṛkṣata gāvāṁ sārgā ná raśmāyah the auspicious rays (of dawn) have appeared like kine let loose. jarante: are awake = are active, are on the move (ep. ā caranti in a and 9 a, b); are praised (stūyante) according to Sāyaṇa.

१ ता इन्वैतुव समुना समानीर् ताः । इत् । तु । एव । समुना । समानीः ।

अमीतवर्णा उषसंचरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।

गृहक्ष्युरभ्युमसितं रश्मिः । गृहक्ष्योः । अभ्यम् । असितम् । रश्मिः ।

शुक्रास्तनुभिः शुचयो रुचानाः ॥ शुक्राः । तनुभिः । शुचयः । रुचानाः ॥

१ ता इन् नु एवा sa^manā́ sa^manīr, *Those Dawns even now equally
ámitavarnā Uśāsā caranti.* *the same, of unchanged colour,
gūhantīr ábhvam ásitam, rúsad-
bhīḥ* *move on; concealing the black
monster, bright with gleaming
śukrās tanūbhīḥ, śucayo, ruc-
ānāḥ.* *forms, brilliant, beaming.*

On the accentuation of *nv* *evā* see p. 450, 2 b. ábhvam: cp. i. 92, 5, bādhate kṛṣṇām ábhvam *she drives away the black monster (of night).* rúsadbhis: m. form irregularly agreeing with the f. tanūbhīs. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyébhis, but pitṛébhis.

१० रुचिं दिवो दुहितरो विभातीः । रुचिम् । दिवः । दुहितरः । विभातीः ।
प्रजावन्तं यद्यास्तासु देवीः । प्रजावन्तम् । यद्यत् । अस्तासु । देवीः ।

स्त्रीनादा चः प्रतिदुर्धमानाः
सुवीर्येष्य पतंयः स्थाम ॥

स्त्रीनात् । आ । चः । प्रतिदुर्धमानाः ।
सुवीर्येष्य । पतंयः । स्थामः ॥

10 rayim, divo duhitaro, vibhātih
prajāvantam yachatāsmāsu, de-
vih.

sionād ā vaḥ pratibudhyamānāḥ,
suviriasya pātayah siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the
usual case is the dat. (200 A 1). pratibudhyamānāḥ: with ā and
abl., cp. budhānā with abl. in 8c.

११ तद्वौ दिवो दुहितरो विभातीर्
उपं त्रुव उषसो यज्ञकेतुः ।
वृयं स्थाम यशसो जनेषु
तद्वौष्ठ धत्तां पूर्णिवी च देवी ॥

तत् । चः । दिवः । दुहितरः । विभातीः ।
उपं । त्रुवे । उषसः । यज्ञकेतुः ।
वृयम् । स्थाम् । यशसः । जनेषु ।
तत् । चौः । च । धत्ताम् । पूर्णिवी । च ।
देवी ॥

11 tād vo, divo duhitaro, vibhātīr
úpa bruva, Uśaso, yajñāketuh:
vayām siāma yaśāso jáneṣu;
tād Dyáus ca dhattām Pṛthiví
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. úpa bruve: with two acc. (p. 304, 2). yajñāketus: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñāsyā ketuh *the signal of the sacrifice*. yaśāso (accent, p. 453, 9 A a) jáneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagati.

१ जनस्य गोपा अजनिष्ट जागृदिर्
अभिः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको वृहता दिविसुशा
दुमदि भाति भरतेभ्यः शुचिः ॥

जनस्य । गोपाः । अजनिष्ट । जागृदिरः ।
अभिः । सुदक्षः । सुविताय । नव्यसे ।
घृतप्रतीको । वृहता । दिविसुशा ।
दुमदि । भाति । भरतेभ्यः । शुचिः ॥

१ Jánasya gopá ajanista jágṛvir
Agnih sudáksah suvitáya ná-
vyase.
ghṛtá-pratíko bṛhatá divispŕśā
dyumád ví bhāti bharatébhiah
śúciḥ.

Guardian of the people, watchful,
most skilful, Agni has been born
for renewed welfare. Butter-faced,
bright, he shines forth brilliantly
for the Bharatas with lofty, heaven-
touching (flame).

gopás : 97, 2. ajanista : is ao. of jan generate. su-dáksas : a Bv. (p. 455 c a). suvitáya : final dat. (p. 314, B 2). návyase : dat. of cpv. of náva new. ghṛtá-pratíkas : cp. yásya prátkam áhutam ghṛténa whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatá : supply téjasā. bharatébhayas : for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम्
अभिं नरस्त्रिष्वधुस्ये समीधिरे ।
इत्येण द्वैः सरथं स वर्हिषि
सीदृग्नि होता यज्ञाय सुक्रतुः ॥

यज्ञस्य । केतुम् । प्रथमम् । पुरोहितम् ।
अभिम् । नरः । त्रिस्त्रिष्वधुस्ये । समीधिरे ।
इत्येण । द्वैः । सरथम् । सः । वर्हिषि ।
सीदृग्नि । होता । यज्ञाय । सुक्रतुः ॥

२ yajñásya ketúm, prathamám
puróhitam,
Agnim náras, triṣadhaṣthé sám
īdhire.

As banner of sacrifice, as first
domestic priest, men have kindled
Agni in the threefold abode. (Com-
ing) on the same car with Indra

Índreṇa devéḥ sarátham sá and the gods may that most wise
 barhiṣi
 sítána ni hótā yajáthṣya su- grass for sacrifice.
 krátuḥ.

ketám : in apposition to Agním, in allusion to the smoke of sacrifice ; cp. viii. 44, 10, hótáram . . . dhúmáketum . . . yajñénám ketum the Invoker, the smoke-bannered banner of sacrifices ; cp. 3 d. práthamám : first-appointed in order of time. puróhitam : see i. 1, 1. náras : N. pl. of n̄ (p. 91). tri-śadhaṣthé : on the three sacrificial altars ; Sandhi 67 b. sám idhire : p. of idh kindle ; have kindled and still kindle (cp. p. 342 a). sarátham : adv. governing Índreṇa and deváis (cp. p. 309, 2). sítána ni : the ipf. expresses that he sat down in the past when he became Purohita ; the prp. as often follows the verb (p. 463, 20). yajáthṣaya : final dat. (p. 314, B 2).

३ असंमृष्टे आथसे मात्रोः शुचिं॒
 मुद्रः ॥ कृषिरुद्दतिठो विवस्तः ॥
 घृतेन स्वावर्धयन्न आडत
 धूमस्ते केनुरभवद्विषि श्रितः ॥

असंमृष्टः ॥ आथसे ॥ मात्रोः ॥ शुचिः ॥
 मुद्रः ॥ कृषिः ॥ उद्दतिठः ॥ विवस्तः ॥
 घृतेन ॥ ख्वा ॥ अवर्धयन् ॥ आडत ॥
 धूमः ॥ ते ॥ केनु ॥ अभवद् ॥ द्विषि ॥ श्रितः ॥

३ ásam-mr̄ṣṭo jāyase māt̄rōḥ śúcir. Uncleaned thou art born bright
 mandráḥ kavír úd atíṣṭho Vi- from thy two parents. Thou didst
 vásvatāḥ. arise as the gladdening sage of
 ghṛténa tvāvardhayann, Agna Vivasvant. With butter they
 āhuta, strengthened thee, O Agni, in whom
 dhúmás te ketír abhaved divi the offering is poured. Smoke be-
 śritáḥ. came thy banner that reached to
 the sky.

ásam-mr̄ṣṭas : pp. of mr̄ṣṭi wife, opposed to śúcis, though uncleaned, yet bright. māt̄rōḥ : abl. du. ; the two fire-sticks, from which Agni is produced by friction. úd atíṣṭhas : 3. s. ipf. of sthā stand. Vivásvatas : gen. dependent on kaví ; the sage (a common designation of Agni) of Vivasvant, the first sacrifice tvā : the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan* : that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmás*, &c. : affords an analysis of Agni's epithet *dhūmáketu* (cp. note on 2 a). *diví* : loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

३ अ॒मि॑र्ते॒ अ॒ज्ञमु॒र्पे॒ वे॒तु॒ सा॒धुया॒-
मि॒ नरो॒ वि॒ भरने॒ गृहै॒गृहै॒ ।
अ॒मिर्दू॒तो॒ अ॒मवृ॒त्यवा॒हनो॒
॒मि॒ वृ॒षाना॒ वृ॒षते॒ कृ॒षिकृ॒तुम् ॥

अ॒मिः॒ । नः॒ । अ॒ज्ञम्॒ । उ॒र्पे॒ । वे॒तु॒ । सा॒धुया॒ ।
अ॒मिम्॒ । नरः॒ । वि॒ । भरने॒ । गृहै॒गृहै॒ ।
अ॒मिः॒ । दू॒तः॒ । अ॒मवृ॒त् । हृ॒त्यवा॒हनः॒ ।
अ॒मिम्॒ । वृ॒षानाः॒ । वृ॒षते॒ । कृ॒षिकृ॒तुम् ॥

4 *Agnír no yajñám típa vetu sādhuyá.*

Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

*Agním náro ví bharante gṛhē-
gṛhe.*

*Agnír dūtō abhavad dhavya-
váhano.*

*Agním vṛṇānā vṛṇate kavíkra-
tum.*

vetu : 3. s. ipv. of *vi*. *bharante* : see note on *bhr*, ii. 83, 10 a. *gṛhē-gṛhe* : 189 C a. *dūtás* : Agni is characteristically a messenger as an intermediary between heaven and earth. *dhavyaváhanas* : Sandhi, 54. *vṛṇānás* : pr. pt. A. of 2. *vṛ*, choosing *Agni* as their priest. *vṛṇate* : 3. pl. pr. A of 2 *vṛ*.

५ तु॒मे॒दम॒मे॒ म॒धुमत्तम॒ व॒च्चस्
तु॒मे॒ म॒नीषा॒ इ॒यमस्य॒ श्च॒ हृदे॒ ।
त्वां॒ गिरः॒ सिन्वु॒मिवावनी॒महीरु॒
आ॒ पृ॒ष्णन्ति॒ श॒वसा॒ व॒र्धयन्ति॒ च ॥

तु॒मे॒ इ॒दम्॒ । अ॒मे॒ । म॒धुमत्तम॒तमम्॒ । व॒च्चः॒ ।
तु॒मे॒ म॒नीषा॒ । इ॒यम्॒ । अ॒स्य॒ । श्च॒ । हृदे॒ ।
त्वाम्॒ । गिरः॒ । सिन्वु॒महीरु॒ ।
आ॒ । पृ॒ष्णन्ति॒ । श॒वसा॒ । व॒र्धयन्ति॒ । च॒ ॥

5 tūbhymedām, Agne, mādhumat-
tamām vācas,
tūbhymā maniṣā iyām astu śām
hṛdē.
tuām gīrah, sīndhum ivāvānīr
mahīr,
ā pṛṇantiśāvasā, vārdhāyanti ca.

For thee, O Agni, let this most
honed speech, for thee this prayer
be a comfort to thy heart. The
songs fill thee, as the great rivers
the Indus, with power, and
strengthen thee.

tūbhya : this form of the dat. of tvām occurs about a dozen times
in the Samhitā text beside the much commoner tūbhym (as in b) ;
it occurs only before vowels with which it is always contracted,
having only once (v. 30, 6) to be read with hiatus. maniṣā iyām :
in this and two other passages of the RV. the ś of maniṣā is not
contracted in the Samhitā text, because it precedes the caesura.
śām : in apposition, as a delight or comfort. sīndhum iva : this
simile occurs elsewhere also ; thus īndram ukthāni vāvṛdhuh,
samudrām iva sīndhavaḥ the hymns strengthen Indra as the rivers
the sea. ā pṛṇanti : from pṛ fill. śāvasā : because hymns, like
oblations, are thought to give the gods strength. vārdhāyanti : cs.
of vṛdh grow ; accent, p. 466, 19 a.

६ लामै अङ्गिरसो गुहा हितम्
अन्विन्दृच्छित्रियाण् वनेवने ।
स ज'यसे मध्यमानः सहौ महत्
लामाङ् : सहस्रसुचमङ्गिरः ॥

6 tuām, Agne, Āngiraso gūhā
hitām
ánv avindāñ chisriyānām vāne-
vane.
sā jāyase mathyāmānah sāho
mahāt :
tuām śāhuh sāhasas putrām,
Āngirah.

त्वाम् । अ॒पै । अङ्गिरसः । गुहा॑ । हितम् ।
अन्वि॒न्दृच्छि॒त्रिया॒ण् । वनै॒वने ।
स । जा॒यसे । म॒ध्यमा॒नः । सहौ॑ । म॒हत् ।
त्वाम् । अ॒ङ्गः । सहस्रः । पुत्रम् । अ॒ङ्गिरः ॥

Thee, O Agni, the Āngirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength : they
call thee the son of strength, O
Āngiras.

Āngirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitám placed* (pp. of *dhā*) *in hiding, concealed*, explained by *śisriyānām* *váne*; *having betaken himself* (pf. pt. of *śri*) *to, resting in*, all wood. *ánv avindan*: *they found him out* as a means of sacrifice; Sandhi, 40. *váne-vane*: 189 C a. *sá*: *as such* = as found in wood (cp. p. 294 b). *mathyámānas*: pr. pt. ps. of *math* *stir*, being produced by the friction of the kindling sticks. *sáho mahát*: cognate acc. = *with mighty strength* (cp. *sáhasā* *yó mathitó jāyate nýbhīh he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called *sáhasas putrám son of strength*: this, or *sáhasah sūntūh*, is a frequent epithet of Agni; Sandhi, 48, 2 a. **Āngiras**: see note on a.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense: but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (*ásura*) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. *Trīṣṭubh*; 2-4. *Jagatī*; 9. *Anustubh*.

१ अश्वा वद् तवसं गीर्भिरामिः
सूहि पर्जन्यं नमसा विवास।
कनिकददृष्टमो जीरदानु
रेतो दधात्वोषधीषु गर्भम्॥

अश्वं। वद्। तवसं। गीर्भिः। आभिः।
सूहि। पर्जन्यम्। नमसा। चा। विवास।
कनिकदत्। दृष्टमः। जीरदानुः।
रेतः। दधाति। ओषधीषु। गर्भम्॥

l áchā vada tavásam gírbhir
ābhiḥ;
stuhi Parjányam; námasá vi-
vāsa.
kánikradad vṛṣabhbó jírádānū
réto dadhāti óṣadhiṣu gárbham.

Invoke the mighty one with these songs; praise Parjanya; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhbás: Parjanya. jírádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

२ वि वृचान् हन्त्युत हन्ति रुचसो वि। वृचान्। हन्ति। उत। हन्ति। रुचसः।
विश्वं विभाय मुवनं महावधात्। विश्वम्। विभाय। मुवनम्। महावधात्।
उतानांगा ईषते वृष्णावतो उत। अनांगाः। ईषते। वृष्णावतः।
अत्पर्जन्यः स्तुनयन् हन्ति दुष्टातः॥ अत्। पर्जन्यः। स्तुनयन्। हन्ति। दुष्टातः॥

२ vi vṛkṣán hanti utá hanti ra-
kṣaso :
vísvam bibhāya bhúvanam ma-
hāvadhāt.
utánāgā iṣate vṛṣṇiāvato,
yát Parjányah stanáyan hánti
duṣkítah.

He shatters the trees and he smites the demons: the whole world fears him of the mighty weapon. Even the sinless man flees before the mighty one, when Parjanya thundering smites the evil-doers.

bibhāya: pf. of bhi = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇiāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkítas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkít see 43, 2 a.

३ रुथीव कश्याश्वौ अभिच्छिपत् रुथीहृद। कश्या। अश्वान्। अभिच्छि-
आविर्द्वातान्धेषुते वर्षीः च ह। चिपत्।

दूरात्सिंहस्य सूनथा उदीरते
अत्पूर्जन्वः क्षणुते वृथ्यं न नमः ॥

आविः । दूरान् । क्षणुते । वृथ्यन् । अहं ।
दूरात् । सिंहस्य । सूनथाः । उत् । इत्तुते ।
अत् । पूर्जन्वः । क्षणुते । वृथ्यम् । नमः ॥

8 rathí iva kásayásvām abhikṣi-
pánn,
ávīr dūtān kṛṇutे varṣiām áha.
dūrāt simhásya stanáthā úd
írate,
yát Parjányah kṛṇuté varṣiām
nábhah.

*Like³ a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathí: N. of rathín, much less common than rathí, N. rathí. The contraction rathíva also occurs in x. 51, 6; rathír iva is much commoner and would have been metrically better here. dūtān: the clouds. simhásya stanáthah: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyám: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2 b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतर्थन्ति विद्युत्
उदीर्धीर्जिहते पिन्वते स्तः ।
दरा विश्वस्मै सुवर्नाय जायते
अत्पूर्जन्वः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतर्थन्ति । विद्युतः ।
उत् । आर्धीर्जिहते । जिहते । पिन्वते । स्तः ।
दरा । विश्वस्मै । सुवर्नाय । जायते ।
अत्पूर्जन्वः । पृथिवीम् । रेतसा । अवति ॥

4 prá vátā vánti; patáyanti vi-
dyúta;
úd óśadhir jíhate; pínvate súah.
írá víśvasmai bhúvanāya jāyate,
yát Parjányah pṛthivíma rétasá-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickens the earth with seed.*

vánti, jíhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 85, 9 c. On the secondary root pínv see 184, 4 β: írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagati triplet (2-4) is bound together by a refrain beginning with yáti Parjányah and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नद्मीति	यस्य । व्रते । पृथिवी । नद्मीति ।
यस्य व्रते शुफुच्चर्मीरीति ।	यस्य । व्रते । शुफुच्चर्मीरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः	यस्य । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्मे यह ॥	सः । नः । पर्जन्यः । महि । शर्मे । यह ॥

5 yásya vraté pṛthiví nánnamiti; *In whose ordinance the earth*
 yásya vraté sáphávaj járbhurítí, *bends low; in whose ordinance*
 yásya vratá óṣadhir viévá- *hoofed animals leap about; in*
 rúpāḥ: *whose ordinance plants are omni-*
 sé naḥ, Parjanya, máhi sáarma *se as such, O Parjanya, bestow*
 yacha. *mighty shelter on us.*

yásya vraté: that is, in obedience to whose law. nánnamiti: int. of nam (see 173, 2 b; 172 a). sáphávat: *that which has hoofs*, used as a n. collective. járbhurítí: int. of bhur *quiver* (174 a). óṣadhis: the following adj. viśvárúpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: *as such, O Parjanya.* yacha: ipv. of yam.

६ दिवो नो वृष्टिं महतो ररीधं	दिवः । नः । वृष्टिम् । महतः । ररीधम् ।
प्र पिन्वत् वृष्टो अश्वस् धाराः ।	प्र । पिन्वत् । वृष्टोः । अश्वस् । धाराः ।
अर्वाङ्गेतेन स्वनयितुनेह्य्	अर्वाङ्गः । एतेन । स्वनयितुनां । आ । इहि ।
अपो निष्प्रियमसुरः पिता नः ॥	अपः । निष्प्रियम् । असुरः । पिता । नः ॥

6 divó no vr̥ṣṭim, Maruto rari- Give us, O Maruts, the rain
 dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo ásvasya dhá- of your stallion. Hither with this
rāh. thunder come, pouring down the
arvāi eténa stanayitnúnéhi, waters as the divine spirit our
apó nísiñcánn ásurah pitá nah. father.

divás: this might be abl., *from heaven*, as it is taken to be by Sayana; but it is more probably gen., being parallel to ásvasya dhárāḥ in b; cp. ix. 57, 1, prá te dhárā, divó ná, yanti vṛṣṭayah thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr. ipv. of rā *give* (ep. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo ásvasya: = *stallion*. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náihī; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthás in 3 c. apás = vṛṣṭim in a and dhárás in b. ásurah pitá nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

६ अभि क्रन्द सूनय गर्भेमा धा
उदन्वता परि दीया रथेन ।
हृति सु कर्ष विसितं न्यज्ञं
सुमा भवन्तूदती निपादाः ॥

अभि । क्रन्द । सूनय । गर्भेम् । आ । धाः ।
उदन्वता । परि । दीय । रथेन ।
हृतिं । सु । कर्ष । विसितम् । न्यज्ञम् ।
सुमाः । भवन्तु । उदन्वतः । निपादाः ॥

7 abhi kranda; stanáya; gárbham
á dhā;
udanvátā pári diyā ráthena.
dítim sú karṣa vísatam ní-
ficam:
samá bhavantu udváto nipádáḥ.

Bellow towards us; thunder;
deposit the germ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward: let the heights and valleys
be level.

stanāyā: accented as forming a new sentence. gárbham: cp. 1 d, réto dadhāti óśadhiṣu gárbham. dhās: 2. s. root ao. sb. of 1. dhā. dīyā: with final vowel metrically lengthened. dītīm: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. víśitam (from si tie): *untied* so as to let the water run out. nyāñcam: predicative: = so that the untied orifice turns downward. samās: that is, may the high and the low ground be made level by the surface of the water covering both.

८. महान्तं कोशमुद्दचा नि विच्च महान्तम् । कोशम् । उत् । अच् । नि ।
 स्वान्दनां कुला विधिताः पुरस्तात् । सिच्च ।
 घृतेन द्यावापृथिवी वृन्दि स्वान्दनाम् । कुला: । विधिताः । पुर-
 सुप्रपान्तं भवत्वश्याम्यः । लात् ।
 घृतेन । द्यावापृथिवी इति । वि । उन्दि ।
 सुप्रपान्तम् । भवतु । अश्याम्यः ॥

8 mahāntam kósam úd acā, ní Draw up the great bucket, pour
 siñca; it down; let the streams released
 syándantām kulyá víśitāḥ pu- flow forward. Drench heaven and
 rástāt. earth with ghee; let there be a good
 ghrténa dyávapṛthiví ví undhi; drinking place for the cows.
 suprapānám bhavstu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā: metrical lengthening of the final a. ní siñca: Sandhi, 67 c. purastāt: according to Sāyaṇa *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghrténa: figuratively of rain, because it produces fatness or abundance. dyávapṛthiví: Praghya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi: 2. s. ipv. of úd *wet* = unddhi. This Pāda is equivalent in sense to 7 d. suprapānám: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

८ अत्यर्कन्यु कनिकदत्

सुनयन् हंसि दुष्टातः ।

प्रतीदं विश्वं मोदते

यक्तिं च पृथिव्यामधिः ॥

उत् । पूर्जन्यु । कनिकदत् ।

सुनयन् । हंसि । दुष्टातः ।

प्रतीदं । इदम् । विश्वम् । मोदते ।

उत् । किम् । च । पृथिव्याम् । अधिः ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkítaḥ,
prátidám vísvam modate,
yát kím ca pṛthivyám ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya : cp. 2 d. hámsi : 2. s. pr. of han (66 A 2). yát kím ca : indefinite prn., whatever (19 b), explains idám vísvam *this world* ; if a verb were expressed it would be bhávati.

१० अवर्षीर्वर्षसुदु मूर्गुभाया-

कृधन्युव्यतीतवा उ ।

अजीजन् ओर्धीभीजनायु कम्

उत् प्रवाभ्योविदो मनीषाम् ॥

अवर्षीः । वर्षम् । उत् । उं इति । मु ।

मूर्गुभायु ।

अकः । धन्यानि । अतिःएतवे । उं इति ।

अजीजनः । ओर्धीः । भोजनाय । कम् ।

उत् । प्रवाभ्यः । अविदः । मनीषाम् ॥

10 ávarsír varsám : úd u śú gr-
bhāya;

ákar dhánváni átletavá u.

ájijana óśadhir bhójanāya kám ;
utá prajábhyo avido maniṣám.

Thou hast shed rain : now wholly
cease ; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food ; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

évarśis: 2. s. s. ao. of vṛṣ. u śū: on the Sandhi see 67c; on the meaning of the combination, see under u and śū, 180. gṛbhāya: this pr. stem is sometimes used beside gṛbhṇāti. ákar: 2. s. root ao. of kr. áti-etavái: cp. p. 463, 14 b a. ájijanas: cp. 1 d and 4 b. kám: see 180. Here we have the exceptional intrusion of a Jagatī Pada in a Trisṭubh stanza (p. 445, f. n. 7). avidas: a. ao. of vid *find, thou hast found = received.* prajābhyas: abl., *from creatures* in gratitudo for the bestowal of rain.

PŪSAN

This god is celebrated in eight hymns, five of which occur in the sixth Mandala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūsan acts as the messenger of Sūryā. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of chariooteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (ághnī) is one of his exclusive epithets. The name means 'prosperer', as derived from pus, *cause to throve.* The evidence, though not clear, indicates that Pūsan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.

* १ सं पूषन्ति दुष्टा न यु	सम् । पूषन् । विदुषा॑ । न यु॑ ।
यो अङ्गसानुशासति ।	यः । अङ्गसा॑ । अनुशासति ।
य एवेदमिति॑ ब्रवत् ॥	यः । एव । इदम् । इति॑ । ब्रवत् ॥

1 sám, Pūsan, vidúśā naya,
yó áñjasānusásati,
yá evédám íti brávat.

*Conjoin us, O Pūsan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidúśā: inst. governed by the sense of association produced by the combination of naya (ni lead) with sám: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-sásati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idám: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. a. pr. sb. of brū.

२ समु पूष्णा गमेमहि
यो गृहै अनिशासति ।
हुम एवेति च ब्रवत् ॥

सम् । चं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अनिशासति ।
हुमे । एव । इति । च । ब्रवत् ॥

2 sám u Pūśná gamemahi,
yó grhāñ abhiśásati,
imá evéti ca brávat.

*We would also go with Pūsan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūśná: see note on vidúśā, 1 a. gamemahi (a so. op. of gam): we would preferably go with Pūsan as our guide. grhāñ: that is, the sheds in which our lost cattle are.

३ पूष्णासुक्तं न रिष्टति
न कोशोऽवं पद्यते ।
नो अस्त्व व्यथते प्रविः ॥

पूष्णः । चक्रम् । न । रिष्टति ।
न । कोशः । अवं । पद्यते ।
नो इति । अस्त्व । व्यथते । प्रविः ॥

४ Pūśnáś cakrám ná riṣyati,
ná kóśo áva padyate;
nó asya vyathate pavíh.

*Pūsan's wheel is not injured, the
well (of his car) falls not down; nor
does his belly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kóśo va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakrám as Pūsan's weapon, and pavíh as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūsan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मि हृविषाविधृत्
न तं पूषापि सृष्टते ।
प्रथमो विन्दते वसु ॥

यः । अस्मि । हृविषा । अविधत् ।
न । तम् । पूषा । अपि । सृष्टते ।
प्रथमः । विन्दते । वसु ॥

४ yó asmai havisávidhan,
ná tám Pūṣápi mr̄ṣyate :
prathamó vindate vásu.

Him who has worshipped him with oblation Pūsan forgets not : he is the first that acquires wealth.

asmai : Pūsan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mr̄ṣ. prathamás : the man who worships Pūsan.

५ पूषा गा अवैतु नः ।
पूषा रुचूर्वतः ।
पूषा वार्जं सनोतु नः ।

पूषा । गा । अवैतु । नः ।
पूषा । रुचूर्वतः ।
पूषा । वार्जं । सनोतु । नः ।

५ Pūṣá gá ánu etu naḥ ;
Pūṣá rakṣatu árvataḥ ;
Pūṣá vajam̄ sanotu naḥ.

Let Pūsan go after our cows ; let Pūsan protect our steeds ; let Pūsan gain booty for us.

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन् प्र गा इहि
अर्जमानस्य सुन्वतः ।
अस्माकं सुवतासुत ॥

पूषन् । अस्मि । प्र । गा । इहि ।
अर्जमानस्य । सुन्वतः ।
अस्माकं । सुवतासुत ॥

६ Pūṣann, ánu prá gá ihi
yájamānasya sunvatáḥ,
asmákam̄ stuvatám utá.

O Pūsan, go forth after the cows of the sacrificer who presses Soma, and of us who praise thee.

ánu prá ihi : ep. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatám : of the priests as a body.

६ माकिनैश्चाकीं रिष्ट्
माकीं सं शार्ति केवंडे ।
अथारिष्टाभिरा गंहि ॥

7 mákir neśat; mákīm riṣat;
mákīm sám śāri kēvāte:
áthāriṣṭābhir á gahi.

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a. ao. inj. of riṣ. śāri: ps. ao. inj. of śī crush. áriṣṭābhis: supply góbhīs.

८ शृणवन्तं पूषणं वृथम्
इर्यमनैष्टवेदसम् ।
ईशानं राय ईमहे ॥

8 śṛṇvántam Pūṣánam vayám,
íryam ánaṣṭavedasam,
íśānam rāyá īmahe.

ánaṣṭa-vedasam: who always recovers property that has been lost; he is also called ánaṣṭa-paśu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyás: gen. dependent on íśānam (see 202 A a). īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣánam: cp. 197 A 1.

९ पूषन्तरं ब्रते वृथं
न रिष्येम् कदा चुन ।
खोतारत्य इह खसि ॥

9 Pūṣan, téva vraté vayám
ná riṣyema kádā caná:
stotáras ta ihá smasi.

Pūṣan téva: note the Sandhi (40, 2). vraté: that is, while abiding in thy ordinance. smasi: 1. pl. of as be; e gives the reason for the hope expressed in a b.

माकिः । नैश्चत् । माकीम् । रिष्ट् ।
माकीम् । सम् । शार्ति । केवंडे ।
अथ । अरिष्टाभिः । आ । गंहि ॥

Let not any one be lost; let it not be injured; let it not suffer fracture in a pit: so come back with them uninjured.

शृणवन्तम् । पूषणम् । वृथम् ।
इर्यम् । अनैष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

Pūṣan, who hears, the watchful, whose property is never lost, who disposes of riches, we approach.

पूषन् । वृथं । ब्रते । वृथम् ।
न । रिष्येम् । कदा । चुन ।
खोतारः । ते । इह । खसि ॥

O Pūṣan, in thy service may we never suffer injury: we are thy praisers here.

परि पूषा पुरस्ताद्	परि । पूषा । पुरस्ताद् ।
धर्मे दधातु दर्शिणम् ।	हर्मे । दधातु । दर्शिणम् ।
पुनर्नो नष्टमाज्जतु ॥	पुनः । नृ । नष्टम् । आ । अज्जतु ॥

परि पूषा पुरस्ताद्	<i>Let Pūṣan put his right hand</i>
dhástam dadhātu dáksinam :	<i>around us from afar : let him drive</i>
púnar no naṣṭám ájatu.	<i>up for us again what has been lost.</i>

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8). pári dadhātu : for protection. dhástam = hástam : 54. naṣṭám : from naś be lost ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning of the vb. shows that by the n. naṣṭám what is lost cows are intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Trīṣṭubh.

१ समुद्रञ्जीष्टाः सलिलस्तु मधात्
पुनाना युन्वनिविशमानाः ।
इद्वो या वृजी वृषभो रुराद्
ता आपो द्रुवीरिह मार्मवनु ॥

समुद्रञ्जीष्टाः । सलिलस्तु । मधात् ।
पुनानाः । युन्वि । अनिविशमानाः ।
इद्वः । याः । वृजी । वृषभः । रुराद् ।
ताः । आपः । द्रुवीः । द्रुह । मार्म । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsyā mā-
dhyāt . . .
punānā yanti ánivíśamānāḥ :
Índro yá vajrī vṛṣabhbó rarāda,
tā ápo devir ihā mām avantu . . .
Having the ocean as their chief,
from the midst of the sea, purify-
ing, they flow unresting : let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.

samudrā-jyeṣṭhāḥ : that is, of which the ocean is the largest. salilāsyā : the aerial waters, referred to as *divyās* in 2 a, are meant. punānās : cp. pāvakās in c. ánivíśamānāḥ : cp. i. 82, 10, where the waters are alluded to as átiṣṭhantīs and ánivesanāḥ standing not still and resting not. rarāda : of Indra, it is said elsewhere (ii. 15, 3), vajrena khāny atrāṇā nadīnām with his bolt he pierced channels for the rivers. tā ápo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो द्रुवा उत वा स्वर्वन्ति
खनिचिमा उत वा याः स्वर्यंजाः ।
समुद्रार्था याः शुचयः पावकास
ता आपो द्रुवीरिह मार्मवनु ॥

याः । आपः । द्रुवाः । उत । वा । स्वर्वन्ति ।
खनिचिमाः । उत । वा । याः । स्वर्यमञ्जाः ।
समुद्रञ्जीर्थाः । याः । शुचयः । पावकाः ।
ताः । आपः । द्रुवीः । द्रुह । मार्म । अवन्तु ॥

2 yá Āpo divyā utá vā crávanti
 khanítrimā utá vā yáḥ svayam-
 jāḥ ;
 samudrárthā yáḥ śucayah pa-
 vākāś :
 tā Āpo devír ihá mām avantu.

The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal: let those Waters, the goddesses, help me here.

divyāś: that fall from the sky as rain: cp. salilásya madhyāt in 1 a. khanítrimāś: that flow in artificial channels: cp. Īndro yá rarāda in 1 c. svayamjāś: that come from springs. samudrárthāś: that flow to the sea; cp. samudrájyeṣṭhāḥ punānā yanti in 1 a, b. pāvakāś: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

3 यासां राजा वर्षणो याति मध्ये
 सत्यानुते अवपश्चज्जनानाम् ।
 मधुसूतः शुचयो याः पावकास्
 ता आपो द्वेवीरिह मामवन्तु ॥

यासाम् । राजा । वर्षणः । याति । मध्ये ।
 सत्यानुते इति । अवपश्चन् । जनानाम् ।
 मधुसूतः । शुचयः । याः । पावकाः ।
 ताः । आपः । द्वेवीः । इह । माम् । अवन्तु ॥

3 yásām rájā Váruno yáti mā-
 dhye,
 satyānṛté avapáśyañ jánānām,
 madhuścūtaḥ śucayo yáḥ pa-
 vākāś :
 tā Āpo devír ihá mām avantu.

In the midst of whom King Varuna goes looking down upon the truth and untruth of men, who distil sweetness, clear and purifying: let those Waters, the goddesses, help me here.

Várunas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapáśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragṛhya (26; cp. p. 437, note 8); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścūtas: that is, inherently sweet.

४ यासु राजा वर्षणो यासु सोमो
 विश्वे द्वेवा यासुर्ज्ञं मद्दन्ति ।

यासु । राजा । वर्षणः । यासु । सोमः ।
 विश्वे । द्वेवाः । यासुर्ज्ञं । मद्दन्ति ।

वैश्वानरो यास्यमिः प्रविष्टस्
ता आपो देवीरिह मात्मवन्तु ॥

वैश्वानरः । यासु । आपिः । प्रविष्टः ।
ताः । आपः । देवीः । इह । मात्म । आवन्तु ॥

६ यासु राजा वारुणो, यासु सोमो,
विश्वे देवाः यासु तृजम् माद-
ान्ति;
वाईवानरो यासु अग्निः प्रा-
विष्टाः
ता आपो देवीरिह मात्मवन्तु ॥

*In whom King Varuṇa, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered: let
those Waters, the goddesses, help
me here.*

तृजम् : cognate acc. with मादान्ति (cp. 197 A 4) = obtain vigour
in exhilaration, that is, by drinking Soma which is associated with
the Waters. वाईवानराः : belonging to all men, a frequent epithet
of Agni. प्राविष्टाः : Agni's abode in the Waters is very often
referred to; cp. also his aspect as अपाम् नापात् 'Son of Waters'
(ii. 35).

MITRÁ-VÁRUNÁ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called असुराः, who wield dominion by means of माया occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Trisṭubh.

१ उद्धां च द्वयैर्दण सुप्रतीकं	उद्धां च द्वयैर्दण सुप्रतीकं
देवयैरेति सूर्यैस्तत्त्वान्।	देवयैः। एति। सूर्यैः। तत्त्वान्।
अभि यो विश्वा सुवनानि चष्टे	अभि। यो। विश्वा। सुवनानि। चष्टे।
स मन्युं मर्यैष्वा चिकेत ॥	सः। मन्युम्। मर्यैषु। चा। चिकेत ॥

१ úd vām cákṣur, Varuṇā, suprá-	Up the lovely eye of you two
tíkam	gods, O (Mitra and) Varuṇa, rises,
deváyor eti Súrias tatánván.	the Sun, having spread (his light);
abhi yó vísávā bhúvanáni cásṭe,	he who regards all beings observes
sá manyúm mártiesu á ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti ... Súryah ... cákṣur Mitrásya Várūṇasya *up rises the Sun, the eye of Mitra and Varuṇa.* Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapáṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the á should have been shortened, because it conforms to the normal break (—) of the Trisṭubh line (see p. 441). abhi ... cásṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit *perceive* (cp. 189, 4). In d the caesura irregularly follows the third syllable.

२ प्र यां स भिचावरणावृतापा	प्र। याम्। सः। भिचावरणौ। च्छ्रुतापा।
विप्रो मन्यानि दीर्घश्रुदियति ।	विप्रः। मन्यानि। दीर्घश्रुत। द्युष्टिं ।

यस्य ब्रह्माणि सुकृतू अवायुं यस्य । ब्रह्माणि । सुकृतू इति सुकृतू ।
आ यत्कला न शुरदः पूर्णेष्व ॥ अवायुं ।
आ । यत् । कला । न । शुरदः । पूर्णेष्व
इति ॥

2 prā vām sā, Mitrā-Varunāv, Forth for you two, O Mitrā-
ṛtāvā Varuna, this pious priest, heard
vípro mánmāni dīrghaśrūd afar, sends his hymns, that ye may
iyarti, favour his prayers, ye wise ones,
yásya bráhmāṇi, sukratū, á- that ye may fill his autumns as it
vātha, were with wisdom.
á yát krátvā ná śáradāḥ pr-
náithe.

iyarti: 3. s. pr. of गो. yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
note on र्तावारी, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudāttas because all unaccented
syllables following a Svarita are unmarked. á prnáithe: 2. du. sb.
pr. of प्रन fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. śáradās: autumns, not varṣāṇi rains (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

3 प्रोरोर्मिचावरणा पूर्णिवाः प्र । उरोः । मिचावरणा । पूर्णिवाः ।
प्र दिव चूष्वाद्वृहतः सुदानु । प्र । दिवः । चूष्वात । वृहतः । सुदानु इति
सश्चै दधाये ओर्धीषु वित्त । सश्च । दधाये इति । ओर्धीषु । वित्त ।
चूष्वातो अनिमिषं रचमाणा ॥ सश्च । चूष्वात । अनिमिषम् । रचमाणा ॥

3 prā urór, Mitrā-Varunā, pṛthi- From the wide earth, O Mitrā-
vyāh, Varuna, from the high lofty sky,

prá divá r̄svád bṛhatáh, su-
dānū, O bounteous ones, ye have placed
spáśo dadhāthe óśadhiṣu vikṣu-
ṣdhag yatō, 'nimisam rakṣa-
mānā. your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with i: urv-í. sudānū : see note on sukratū in 2 c. spásas: the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe: Pragrhyā (26 b). óśadhiṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás: pr. pt. A. pl. of i go. ánimisam : acc. of á-nimis f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimisá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

३ शंसा मित्रस्तु वरुणस्तु धाम्	शंसे । मित्रस्तु । वरुणस्तु । धाम् ।
शुभ्यो रोदसी बद्धधे महित्वा ।	शुभ्यः । रोदसी इति । बद्धधे । महित्वा ।
श्चथूमासा श्चथूमनामवीराः ।	श्चथूम् । मासाः । श्चथूमनाम् । श्चवीराः ।
प्र चूच्चमन्त्वा वृजनं तिराते ॥	प्र । चूच्चमन्त्वा । वृजनं । तिराते ॥

4 śámsā Mitrásya Várūṇasya dhá-
ma : I will praise the ordinance of
śúsmo ródasī badbadhe mahitvā. Mitra and Varuṇa : their force
áyan māsā áyajvanām avírāh; presses apart the two worlds with
prá yajñámanmā vṛjánam tirāte. might. May the months of non-
sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a) ; cp. vii. 23, 3, vī bādhista syá ródasī mahitvā he has pressed asunder the two worlds with his might. mahitvā : inst.

(p. 77). *áyan* : 3. pl. pr. sb. of *i go* (p. 130). *avírás* : predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñámanmā* : contrasted with *áyajvanām* (accent p. 455, f. n. 2). *prá tirāte* : 3. s. sb. pr. of *tři* *cross*; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to *avíras* in c); cp. *prá yé bándhum tiránte, gávya príncanto ásvyā magháni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
न यासु चिवं ददृशे न युषम् । न । यासु । चिवम् । ददृशे । न । युषम् ।
दुहः सच्चेऽचनुता जनानां दुहः । सच्चेऽचनुता । जनानाम् ।
न वां निष्यान्वचिते अमूरव् ॥ न । वाम् । निष्यानि । चचिते । अमूरव् ॥

५ ámūrā, viśvā, vṛṣanāv, imā
vām,
ná yásu citrám dádrśe, ná ya-
ksám.
drúhaḥ sacante ánytā jánānām :
ná vām nin্যानि acíte abhūvan. *O wise mighty ones, all these (praises) are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men : there have been no secrets for you not to know.*

The interpretation of this stanza is uncertain. Following the Padapāṭha I take *ámūrā* to be a du. m. agreeing with *vṛṣanāv*, but *viśvā* for *viśvās* (contrary to the Pada) f. pl. N. agreeing with *imās* these (sc. stutáyas). *ná citrám* : that is, no deceit or falsehood. *dádrśe* : 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). *drúhaḥ* : the spies of Varuna (cp. 8 c). *ná nin্যानि* : explains c : there is nothing hidden from you. *a-cíte* : dat. inf. (cp. 167, 1 a).

६ ससु वां सुज्ञं महयं नमोमिरु सम् । कुं इति । वाम् । युषम् । महयम् ।
कुवे वां मिचावृष्णा सुवाधः । नमः॒मिः ।
ग्र वां मव्यान्वृचसे नवानि कुवे । वाम् । मिचावृष्णा । सुवाधः ।
छृतानि ब्रह्मं कुञ्जुष्मिमानि ॥ ग्र । वाम् । मव्यानि । कुचसे । नवानि ।
छृतानि । ब्रह्म । कुञ्जुष्म । इमानि ॥

१ sám u vám yajfiám mahayam *With reverence I will consecrate*
 námobhir; *for you the sacrifice; I call on you*
 huvé vám, Mitrā-Varunā, sa- *two, Mitra-Varuna, with zeal*
 bádhah. *(These) new thoughts are to praise*
 prá vámánmáni rásé náváni; *you; may these prayers that have*
 krtáni bráhma jujuṣann imáni. *been offered be pleasing.*

sám mahayam: 1. a. inj. cs. of mah. huvé: 1. a. pr. Ā. of hū *call*. sabádhah: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . rásé: dat. inf. from arc *praise* (see p. 192, b 1; cp. p. 463, notes 2 and 8). náváni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

२ युधं देव पुरोहितिद्युवभ्यौ युधम् । देवा । पुरोहितिः । युधेभ्यांस् ।
 युद्धेद्यु मित्रावद्यावकारि । युद्धेद्यु । मित्रावद्यारि । युक्तारि ।
 विश्वामि दुर्गं पिपृतं तिरो नो । विश्वामि । दुर्गं । पिपृतम् । तिरः । नः ।
 युधं पात् स्वस्तिमिः सदा नः ॥ युधम् । पात् । स्वस्तिमिः । सदा । नः ॥

७ iyám, devā, puróhitir yuvá- *This priestly service, O gods, has*
 bhyám *been rendered to you two at sacri-*
 yajñéṣu, Mitrā-Varunāv, akāri; *fices, O Mitra-Varuna. Take us*
 viśváni durgā pipṛtam tiro no. *across all hardships. Do ye protect*
 yūyám pāte suastibhīḥ sádā *us evermore with blessings.*
 nah.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasistha family, concluding three-fourths of the hymns of the seventh Mandala.

deva: voc. du., shortened for devā (cp. Varuna in 1 a) as restored in the Pada text. yuvábhyám: note the difference between this form and yuvabhyám, dat. du. of yúvan *youth*. Mitrā-Varupau: note that in the older parts of the RV. the du. ending an occurs

only within a Pāda before vowels, in the Sandhi form of āv. akāri: ps. ao. of kṛ do. pipṛtam: 2. du. ipv. pr. of pr put across. yūyām: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuna.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuna, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etaā, or by seven swift mares called hārit bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (āyudha) which Mitra-Varuna conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (cakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (viśvā-karman) is once applied to him. By his greatness he is the divine priest (asuryā purōhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuna and to other gods.

The name Sūrya is a derivative of svār *light*, and cognate with the Avestic hvare *sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre: Triṣṭubh.

१ उद्दैति सुभगो विश्वचक्षाः । उत् । कं इति । एति । सुभगः । विश्व
 साधारणः सूर्यो मानुषाणाम् । चक्षाः ।
 चक्षुर्मिचक्ष वर्षणस्तदेवश् । चाधारणः । सूर्यः । मानुषाणाम् ।
 चर्मेव यः सुमविवृतमांसि ॥ चक्षुः । मिचक्ष । वर्षणस्त । देवः ।
 चर्मेऽद्व । यः । सुमविवृक् । हमांसि ॥

1 úd u eti subhágo viśvácaksah
 sádháraṇah Súrio mánusānām,
 cáksur Mitrásya Várunásya
 devás,
 cármeva yáh samávivyak tá- Up rises the genial all-seeing
 mānsi. Sun, common to all men, the eye
 of Mitra and Varuna, the god who
 rolled up the darkness like a
 skin.

viśvácaksās: ep. urucáksās in 4 a; on the accentuation of these
 two words cp. p. 454, 10 and p. 455, 10 c a. cáksus: cp. vii. 61, 1.
 sam-ávivyak: 3. s. ipf. of vyac extend. cárma iva: cp. iv. 13, 4,
 raśmáyah Súriasya cármevávádhus támo apsú antáh the rays
 of the sun have deposited the darkness like a skin within the waters.

२ उद्दैति प्रसवीता जनानां उत् । कं इति । एति । प्रसुविता । जना-
 महान्केतुरर्णवः सूर्यस्य । नाम् ।
 सुमानं चक्रं पर्याविवृत्सन् । महान् । केतुः । अर्णवः । सूर्यस्य ।
 यदेत्तश्चो वहति धूम्युक्तः ॥ सुमानं । चक्रम् । परिअविवृत्सन् ।
 यत् । एतशः । वहति । धूम्युक्तः ॥

2 úd u eti prasavítá jánanām Up rises the rouser of the people,
 mahán ketúr arṇaváh Súriasya, the great waving banner of the Sun,
 samānām cakrám pariāvívṛtsan, desiring to revolve hither the uni-
 yád Etaśó váhati dhūrṣú yuktáh. form wheel, which Etaśa, yoked to
 the pole, draws.

prasavítā: with metrically lengthened i (cp. p. 440, 4) for prasavítā as restored by the Padapatha; cp. 4 c, jánāḥ Sūryena prásütāḥ. samānám: uniform, with reference to the regularity of the sun's course. cakrám: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvīrtṣan: ds. of vṛt turn; cp. p. 462, 13 a. Etásás: as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptá yuñjanti rátham ékacakram, ékō ásvo vahati saptánámā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrgú: the loc. pl. as well as the s. of this word is used in this way.

३ विभाज्मान उषसामृपस्थाद्

रेमैर्दैत्यनुमूद्यमानः ।

एष मे द्रेवः सविता चक्षन्

यः समानं न प्रमिनाति धाम ॥

विभाज्मानः । उषसाम् । उपस्थाद् ।

रेमैः । चत् । एति । अनुमूद्यमानः ।

एषः । मे । द्रेवः । सविता । चक्षन् ।

यः । समानम् । न । प्रमिनाति । धाम ॥

४ vibhrájamāna usásām upásthād
rebháir id eti anumadyámānah.
esá me deváḥ Savitá cachanda,
yáḥ samānám ná pramináti dhá-
ma.

Shining forth he rises from the
lap of the dawns, greeted with
gladness by singers. He has seemed
to me god Savitṛ who infringes not
the uniform law.

cachanda: here the more concrete god Sūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavítā, prásütāḥ) specially applicable to Savitṛ. ná pramináti: cp. what is said of Dawn in i. 123, 9, r̥tásya ná mināti dháma she infringes not the law of Order.

५ दिवो रुक्म उच्चचाच उद्देति
द्वैरच्छर्थस्तुरण्यिर्भाज्मानः ।
नूनं जनाः सूर्येण प्रसूताः
च्छर्थानि छृष्टवृपांसि ॥

दिवः । रुक्मः । उच्चचाचः । उत् । एति ।
द्वैरच्छर्थः । तुरण्यिः । भाज्मानः ।
नूनम् । जनाः । सूर्येण । प्रसूताः ।
च्छर्थः । चर्थानि । छृष्टवृपं । चपांसि ॥

६ divó rukmá urucáksā úd eti,
dūréarthas taráñir bhrája-
mānah.

nūnám jánah Súriena prásūtā
áyan árthāni, kṛṇávann á-
pāñmai.

*The golden gem of the sky, far-
seeing rises, whose goal is distant,
speeding onward, skinning. Now
may men, aroused by the Sun,
attain their goals and perform their
labours.*

divó rukmáḥ : cp. vi. 51, 1, rukmá ná divá úditā vy àdyau-
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mádhye divó níhitaḥ pýśnir ásmā the variegated stone
set in the middle of the sky. dūréarthas : Súrya has far to travel
before he reaches sunset. áyan : 3. pl. pr. sb. of i go. árthāni :
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇávan : 3. pl. pr. sb. of kṛ-
do ; accented because beginning a new sentence (p. 465, 18 a).

५ यच्चा चक्रुमुता गतुमस्यै
स्मैनो न दीयन्नवेति पार्थः ।
प्रति वाम् सूर उदिते विधेम्
नमोमिर्मित्रावरुणोत् हृष्टैः ॥

यच्च । चक्रः । अमुताः । गतुम् । अस्यै ।
स्मैनः । न । दीयन् । अनु । एति । पार्थः ।
प्रति । वाम् । सूरै । उदितै । विधेम् ।
नमः॒मिः । मित्रावरुणा । उत् । हृष्टैः ॥

६ yátrā cakrúr amítā gátum
asmai,
syenó ná diyann ánu eti pás-
thah.
práti vām, súra údite, vidhema
námobhir Mitrā-Varunotá ha-
vyáih.

*Where the immortals have made
a way for him, like a flying eagle
he follows his path. To you two,
when the sun has risen, we would
pay worship with adorations, O
Mitra-Varuna, and with offerings.*

yátrā : the final vowel metrically lengthened. amítās : various
gods, as Varuna, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. práti to be taken with vidhema. súra
údite : loc. abs. (205 b).

७ तु मित्रो वरुणो अर्यमा नुस्
बने तोकाय वरिवो दधन्तु ।

तु । मित्रः । वरुणः । अर्यमा । नुः ।
बने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु
धूयं पात् खस्तिभिः सदा नः ॥

सुगा । नः । विश्वा । सुपथानि । सन्तु ।
धूयम् । पात् । खस्तिभिः । सदा । नः ॥

6 nū Mitró Várunó Aryamá nas
tmáne tokáya várivo dadhantu:
sugá no viśvā supáthāni santu.
yúyám pāta suastíbhiḥ sáda
nah.

Now may Mitra, Varuna, and
Aryaman grant wide space to us
ourselves and to our offspring.
Let all our paths be fair and easy
to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (u-, cp. p. 437 a8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmáne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu: 8. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugá: lit. *may all* (paths) *be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*aśv-in horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiranya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrá *wondrous* and násatya *true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rásabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartis*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āśvins are children of Heaven; but they are also once said to be the twin sons of Vivasant and Tvaṣṭṛ's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Āśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप् स्वसुरुषसो नगिंहीति अप् । स्वसुः । उषसः । नक् । चिहीति ।
 रिणक्ति कृष्णीरुषाय पन्थाम् । रिणक्ति । कृष्णीः । अरुषाय । पन्थाम् ।
 अस्वामघा गोमघा वां ऊवेम् अस्वामघा । गोमघा । वाम् । ऊवेम् ।
 दिवा नक्तु शर्वमुख्योतम् ॥ दिवा । नक्तम् । शर्वम् । अस्तु । युद्योतम् ॥

1 ápa svásur Uṣáso Nág jihite: *Night departs from her sister*
riṇákti krṣṇír aruśáya pánthám. *Dawn. The black one yields a*
āsvāmaghā, gómaghā, vām hu- *path to the ruddy (sun). O ye that*
vema: *are rich in horses, rich in cows,*
dívā náktam̄ śárum̄ asmád yu- *on you two we would call: by day*
yotam. *. and night ward off the arrow*
from us.

Nák (N. of nás): this word occurs here only. ápa jihite : 3. a. Ā from 2. hā. Uṣásas: abl, with which svásur agrees. Night and Dawn are often called sisters, e. g. svásā svásre jyāyasyai yónim āraik *the (one) sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, náktosásā. The hymn opens thus because the Āśvins are deities of the early dawn. krṣṇis (dec., p. 87): night; cp. i. 118, 2, śvetyá ágād āraig u krṣṇá sádanāni asyāḥ *the bright one has come; the black one has yielded her abodes to her.* riṇákti: 3. s. pr. of ric leave. aruśáya: to the sun; ep. i. 118, 16, āraik pánthám yáतave súryāya *she has*

yielded a path for the sun to go. páñthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 435, 18 a. térum: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. asmād: p. 104. yuyutam: 2. du. of *ya separat*, for *yuyutam*; cp. 2 c and note on ii. 83, 1 b.

१ उपायांसं हृष्टुपे भवीष्य
रथेन दृष्ट्यादित्यु वह्न्याः ।
दुषुत्यन्त्यदित्यिरात्मीयाः
दित्यु नहं भाष्यु चासीदां नः ॥

उपायांसं हृष्टुपे भवीष्य ।
रथेन । दृष्ट्यादित्यु । वह्न्याः ।
दुषुत्यन्त्यदित्यिरात्मीयाः ।
दित्याः नहं भाष्यु । चासीदां नः ॥

कः ॥

2 upāyātām dāśūse mártiāya
réthena vāmām, Aśvina, vāh-
anta.
yuyutām asmād ániरām ámi-
vām:
dívā naktām, mādhvī, trási-
thām nah.

Come hither to the aid of the
pious mortal, bringing wealth on
your ear, O Aśvins. Ward off
from us languor and disease:
day and night, O lorers of honey,
may you protect us.

3 आ वां रथम् वमस्यां वृष्टौ
सुम्भायदो वृष्टयो वर्तयन्तु ।
स्युमंगभस्त्रिमृत्युगिमुर्श्वैर्
आश्विनां वसुमन्तं वहेथाम् ।

आ । वान् । रथम् । अवमस्याम् । वि
वर्तयन्तु ।
सुम्भायदः । वृष्टयः । वर्तयन्तु ।
स्युमंगभस्त्रिम् । स्युमत्युगिमः । आश्वैः ।
आ । अश्विनां । वसुमन्तम् । वहेथाम् ॥

3 वाम् rétham avamásyām víu-
stau
sumnāyávo vṛṣaṇo vartayantu.

Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Aśvins, bring it

syūmagabhaſtim ṛtayūgbhir ás- that is drawn with thongs with your
vair, horses yoked in due time, hither,
á, Aśvinā, vāſumantam vahethām. laden with wealth.

avamásyām: prn. adj. (120 c 1). sumnāyávas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

३ यो वां रथो नृपती अस्ति वोऽहा थः । वाम् । रथः । नृपती इति नृपती ।
विवन्धुरो वसुमाँ उस्थामा । अस्ति । वोऽहा ।
आ न एना नास्त्वयोर्य यातम् त्रिऽवन्धुरः । वसुमान् । उस्थामा ।
भूमि यद्वां विश्वप्स्वेऽ जिगाति ॥ आ । नः । एना । नास्त्वा । उर्य । यातम् ।
भूमि । यद् । वाम् । विश्वप्स्वः । जि-
गाति ॥

4 yó vām rátho, nṛpati, ásti
volhā,
trivandhuró vāſumām̄ usrá- The car, O lords of men, that is
yāmā,
é na ená, Nāsatyā, úpa yātam, your vehicle, three-seated, filled with
abhi yád vām viśvápsnio jígāti. riches, faring at daybreak, with that
come hither to us, Nāsatyas, in
order that, laden with all food, for
you it may approach us.

trivandhurás: accent, p. 455 c a. vāſumān̄: Sandhi, 39. é
úpa yātam: p. 468, 20 a; cp. note on upáyātam in 2 a. ená: p. 108. yád: p. 357. vām: ethical dat. viśvápanyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jígāti 3. s. sb. of gā go, indistinguishable from the ind.

५ चुवं च्यवानं चरवोऽसुमुक्तं दुष्म । च्यानम् । चरसः । च्युमुक्तम् ।
नि पेदवं चहसुरामुमवम् । नि । पेदवे । चहसुरः । आमुम् । च्यमवम् ।
विरहसुलमसः स्तर्तमचिं निः । च्यहसः । तमसः । स्तर्तम् । च्यचिम् ।
नि याऽङ्गं शिथिरे धातमलः ॥ नि । याऽङ्गम् । शिथिरे । धातम् । च्य-
रिति ॥

5 yuvám Cyávānam jaráso 'mu-
muktam,
ní Pedáva ūhathur ástum ás-
vam;
nír ámhasas támasah spartam
Átrīm,
ní Jāhuṣáṁ śithiré dhātam
antah.

*Ye two released Cyāvāna from
old age, ye brought a swift horse
to Pedu; ye rescued Atri from
distress and darkness; ye placed
Jāhuṣa in freedom.*

yuvám: note that this is the nom., yuvám being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Aśvins. jarásas: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158).ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. nih spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense.ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Aśvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमन्त्विना गीरु
इमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयुग्मन
चूयं पात स्तुतिभिः सदा नः ॥

इयम् । मनीषा । इयम् । अन्त्विना । गीरुः ।
इमाम् । सुवृक्तिम् । वृषणा । जुषेथाम् ।
इमा । ब्रह्माणि । युवयुग्मन् । अग्मन् ।
चूयम् । पात् । स्तुतिभिः । सदा । नः ॥

6 iyám maníṣá, iyám, Aśvina, gír. imám suvṛktim, vṛṣanā, juṣe-
thām.
imá bráhmāṇi yuvayúni agman. iyúyám pāta suastibhiḥ sádā
nah.

*This is my thought, this, O
Aśvins, my song. Accept gladly
this song of praise, ye mighty ones.
These prayers have gone addressed
to you. Do ye protect us evermore
with blessings.*

maníṣá: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gir: 82. agman: ३. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āsvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuna is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuna sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuna are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuna the sun is meant. Varuna is often called a king, but especially a universal monarch (samrāj). The attribute of sovereignty (kṣatrā) and the term āsura are predominantly applicable to him. His divine dominion is often alluded to by the word māyā *occult power*; the epithet māyīn *crafty* is accordingly used chiefly of him.

Varuna is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuna's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuna is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuna's ordinances being constantly said to be fixed, he is pre-eminently called dhṛtvārata *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pásás) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek *oúpavós sky*. In any case, the word appears to be derived from the root *vṝt* *cover* or *encompass*.

vii. 86. Metre: Trisṭubh.

१ धीरा लस्य महिना जनुंषि ।	धीरा । तु । लस्य । महिना । जनुंषि ।
वि थसुखम् रोदसी चिदुर्वी ।	वि । थः । थसुखम् । रोदसी । इति । चिद् ।
प्र नाकमृचं नुगदे वृहन्ते ।	उर्वी । इति ।
द्विता नच्चं प्रथम् भूमे ॥	प्र । नाकम् । च्छम् । नुगदे । वृहन्तम् । द्विता । नच्चं । प्रथम् । च । भूमे ॥

1 dhírā tú asya mahinā janúṁṣi, *Intelligent indeed are the genera-*
 vi yás tastámbha ródasī cid tions by the might of him who has
 urví. *propced asunder even the two wide*

prá nákam r̄svám nunude bṛh- worlds. *He has pushed away the
ántam, high, lofty firmament and the day-
dvitá náksatram; papráthac ca star as well; and he spread out
bhúma.*

dhírā: cp. 7 c, ácetayad acitah; and vii. 60, 6, acetásam cīc
cītayanti dákṣaiḥ *they with their skill make even the unthinking think.*
asya = Várūṇasya. mahiná = mahimná (see 90, 2, p. 69). Varuna
(as well as other gods) is several times said to hold apart heaven and
earth (e.g. vi. 70, 1), which were supposed to have originally been
united. prá nunude: pushed away from the earth; cp. vii. 99, 2
of Viṣṇu: úd astabhná nákam r̄svám bṛhántam *thou didst prop up
the high lofty firmament.* nákam: means the *vault of heaven*; there
is nothing to show that it ever has the sense of *sun* which Sayana
gives it here. Sāyana also makes the verb nunude, though unaccented,
depend on the relative in b; c is, however, equivalent to a relative
clause (cp. ii. 12, 5 b. 8 d). náksatram: in the sing. this word
regularly refers to the sun, in the pl. to the stars. Varuna and other
gods are often said to have raised the sun to, or to have placed it
in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
raised up from the earth both the vault of heaven and the sun.
papráthat: ppf of prath (140, 6); accented because it begins a
new sentence. bhúma: note the difference between bhúman n.
earth and bhúmán m. *multitude* (p. 259).

२ उत् स्वयां तन्वाऽु सं वदे तत् उत् । स्वयां । तन्वां । सम् । वदे । तत् ।
कुदा न्व॑ न्वर्वद्ये सुवानि । कुदा । न् । अन्वाः । वद्ये । सुवानि ।
किं मे हृवमहृणानो जुषेत् किम् । मे । हृवम् । अहृणानः । जुषेत् ।
कुदा मृक्लीकं सुमना अभि स्वाम् ॥ कुदा । मृक्लीकम् । सुमनाः । अभि ।
स्वाम् ॥

2 utá sváyā tanuā sám vade tát: And I converse thus with myself:
kadá nú antár Várune bhu- 'when, pray, shall I be in com-
vāni? munion with Varuna? What obla-
kím me havyám áhṛnāno juṣeta? kation of mine would he, free from
kadá mṝlikám sumánā abhi wrath, enjoy? When shall I, of
khyam? good cheer, perceive his mercy?'

sváyā tanvā: with my own body = with myself (cp. p. 450, 2 b).
nv ṣantár; loc. cit. Note that when a final original r appears in the Samhitā text, it is represented by Visarjanīya only in the Pada text; on the other hand, antáḥ in vii. 71, 5 appears as antár iti; within Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be. khyam: 1. s. inj. a. ao. of khyā.

३ पृष्ठे तदेनी वरण दिव्वृ-
ष्टे एमि चिकितुष्टे विपृष्टम् ।
समानमित्ये कवयस्तिदाङ्ग्-
च्यं हु तुभ्यं वरणो हणीते ॥

पृष्ठे । तद् । एनः । वरण् । दिव्वृत्तुः ।
उपो इति । एमि । चिकितुष्टः । विपृष्टम् ।
समानम् । इति । मे । कवयः । चित् । आङ्गः ।
च्यम् । हु । तुभ्यम् । वरणः । हणीते ॥

४ prchē tād éno, Varuṇa, di-
dīkṣu;
úpo emi cikitúṣo viptcham;
samānám ín me kaváyaś cid
āhur:
eyám ha túbhyam Váruno hr-
nīte.

I ask about that sin, O Varuna,
with a desire to find out; I ap-
proach the wise in order to ask;
the sages say one and the same
thing to me: 'this Varuna is wroth
with thee.'

prchē: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty: it has been explained as L. pl. of a supposed word didīṣa, a very improbable formation = among those who see; also as N. s. of a ds. adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably best, following the Padapāṭha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = with a desire to see, i. e. find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit perceive. vi-pṛcham acc. inf. (167, 2 a). hrṇīte: 3. s. pr. Ā. of hr be angry; w dat. (200 l).

५ किमाग्न आस वरण ज्येष्ठं
धन्त्योतारं विघांससि सखायम् । अत् । सोतारम् । विघांससि । सखायम् ।

प्रत्येकी दीदी दूळन खधादी
अवै स्त्रानेता वर्मसा तुर हथान् ॥

प्रत्येकी दीदी दूळन खधादी
अवै । ला । चनेता । वर्मसा । तुर ।
हथान् ॥

4 kím ága ása, Varuna, jyéṣṭham
yát stotáram jíghāṁsasi sákhā-
yam?
prá tán me voco, dūlabha svā-
dhāvo:
éva trānenā námasā turájyām.

What has been that chief sin,
O Varuna, that thou desirest to
slay thy praiser, a friend? Pro-
claim that to me, thou that art hard
to deceive, self-dependent one: thee
would I, free from sin, eagerly
appease with adoration.

jyésthām = jyāiṣthām, to be pronounced as a trisyllable (15, 1 f). yát: that as a ej. (p. 242). jíghāṁsasi: ds. of han *slay*. prá vocas: inj. ao. of vac *say*. dūlabha: 49 c. turá iyām = turáh iyām (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

५ अवे दुरधानि पित्रा खजा नो
इव या वयं चक्षुमा तनूमिः ।
अवे राजन्यमुत्पुं न तायुं
खजा वत्सं न दास्तो वसिष्ठम् ॥

अवे । दुरधानि । पित्रा । खजा । नो ।
अवे । या । वयम् । चक्षुम् । तनूमिः ।
अवे । राजन् । पम्युत्पुं । न । तायुम् ।
खजा । वत्सम् । न । दास्तो । वसिष्ठम् ॥

5 áva drugdháni pitriā srjā no,
áva yá vayám cakrmá tanú-
bhih.
áva, rājan, paśutpam ná tā-
yúm,
srjā, vatsám ná dám^ano, Vási-
sthām.

*Set us free from the misdeeds
of our fathers, from those that we
have committed by ourselves. Re-
lease Vasiṣṭha, O King, like a
cattle-stealing thief, like a calf from
a rope.*

áva sr̥jā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdháni: pp.

of druh. eakrmá : metrical lengthening of final vowel. tādībhūt in the sense of a ref. prn. avā sýā : i.e. from him tāyum. as one releases (after he has expiated his crime; a thief who has been bound; cp. viii. 67, 14: tē ná, īdityāś, māmēcātā sterām tādībhām ita as such sei we free, O īdityas, like a thief who is bound. dāmnas: distinguish dāman n. bond and dāman n. act of giving from dāman n. giver and gift.

न त त्वा द्वृते वरदु ध्रुतिः ता	नः तः । त्वः । द्वृतः । वरदुः । ध्रुतिः । ता ।
सुरा वृद्धिर्वीर्यो दर्शितः ।	सुरा । वृद्धुः । वृद्धिर्वीर्यः । दर्शितः ।
पर्वि व्याप्त्यनीवर उपरे	पर्वि । व्याप्त्यनीवरः । उपरे ।
स्वत्वं वृत्तत्वं प्रथोत ।	स्वत्वः । वृत्तः । उपरे । उपरत्वः । प्रथोत ।

ná sá svó dákṣo, Varuna, dhrū-
tiḥ sāः :
súra manyūr vibhídako ácittih;
ésti jyáyān kániyasa upáré;
svápnāś canéd ánṛtasya pra-
yeté.

It was not my own intent, O Varuna, it was seduction : liquor, anger, dice, thoughtlessness ; the elder is in the offence of the younger ; not even sleep is the warder off of wrong.

The general meaning of this stanza is clear: the sin with which Varuna is angry has not been due to Vasistha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrútis: from the root dhru = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two eds., as Varuna-dhrú-t *deceiving Varuna*; cp. also v. 12, 5: édhūr-ṣata svayám eté vácobhir r̥idyaté v̥ijināni bruvántah *these have deceived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of dhrúti appears to be *deception, seduction.* The meaning of c depends on the interpretation of upáré. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (प ग). The ed. vb. úpa व occurs two or three times, e.g. A.V. vii. 106, 1: yád ásmṛti eakrmá kím eid, upárimá cárane *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yáḥ . . . prasavé . . . ási bhúmanah who (Savitṛ) art in the stimulation of the world, i. e. art the cause of the stimulation of the world. prayotā: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. canā then would have the original sense of *not even* (pp. 229-30). svápnas: i. e. by producing evil dreams.

६ अरे दासो न मीळ्हुये करास्त्- अरम् । दासः । न । मीळ्हुये । कराणि ।
हं देवाय मूर्णयेऽनागाः । अहम् । देवाय । मूर्णये । अनागाः ।
अचेतयदुचितो दुबो अर्यो अचेतयत् । अचितः । दुबः । अर्यः ।
गृत्सं राये कुवितरो जुनाति । गृत्सम् । राये । कुवितरः । जुनाति ।

7 áram, dásó ná, mílhúše karāni
ahám deváya bhúrnaye ánágāḥ. *I will, like a slave, do service
sinless to the bounteous angry god.
The noble god made the thoughtless
think; he, the wiser, speeds the
experienced man to wealth.*

mílhúše: dat. s. of mílhváms. karāni: 1. a. sb. root ao. of kr̥
do; to be taken with the adv. áram (p. 313, 4). ácetayat: see cit.
gítsam: even the thoughtful man Varuna with his greater wisdom
urges on. rāyé: final dat. (of rái), p. 314, 2. junāti: 3. a. pr. of
jū speed.

८ अयं सु तुर्यं वरण स्वधावो अयम् । सु । तुर्यम् । वरण् । स्वधावः ।
हृदि स्तोम उपश्चित्तचिद्द्वु । हृदि । स्तोमः । उपश्चितः । चित् । असु
श्च नः चेमे शमु योगे नो असु शम् । नः । चेमे । शम् । चु हति । योगे ।
शूर्य पात् स्तुतिभिः सदा नः । नः । असु ।
शूर्यम् । पात् । स्तुतिभिः । सदा । नः ।

8 ayám sú tūbhym, Varuṇa sva-
dhāvo,
hṛdī stóma úpaśritaś cid astu.
śám nah kṣéme, śám u yóge nō
astu.
yūyám pāta suastíbhiḥ sádā nah.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuṇa. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

tūbhym: dat. of advantage (p. 314, B 1). astu nah: p. 320 f.
On d see note on vii. 61, 6.

MANDŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना	संवत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पूर्जन्यजिन्वितां	वाचम् । पूर्जन्यजिन्विताः ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarám śāśayānā
brāhmaṇā vratacārīnah,
vācam Parjányajinvitām
prā mandūkā avādiṣuh.

*The frogs having lain for a year,
like Brāhmans practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarám: acc. of duration of time (197, 2). śāśayānās: pf. pt. Ā. of śī lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins. vratacārīnas: i.e. practising a vow of silence. Parjányajinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣur: is so. of vad (145, 1).

१ दिव्या आपौ चुमि वदेन्नाम् । दिव्यः । आपैः । चुमि । वद । एन्नम् ।
 दृतिं न शुक्के सरसी श्यामम् । आयन् ।
 गवामहू न मायुर्तिसीनां । दृतिम् । न । शुक्कम् । सरसी इति ।
 मण्डूकानां चमुर्चा समेति ॥ श्यामम् ।
 गवाम् । अह । न । मायुरः । वृत्सीनीनाम् ।
 मण्डूकानाम् । चमुः । अर्च । सम् । एति ॥

2 divyā ēpo abhī yád enam áyan,
 dñtim ná śuśkam, sarasí ēyā-
 nam,
 gávām áha ná māyūr vatsini-
 nām,
 manḍukānām vagnūr átrā sám
 eti.

When the heavenly waters came
 upon him lying like a dry leather-
 bag in a lake, then the sound of the
 frogs unites like the lowing of cows
 accompanied by calves.

divyā ēpah: the rains. enam: collective = the frogs; cp. the sing. manḍukah in 4 c used collectively. áyan: ipf. of i (p. 180). sarasí: loc. of sarasí according to the primary i dec. (ep. p. 87). A dried-up lake is doubtless meant. gávām: 102, 2; p. 458, c. 1. átrā (metrically lengthened): here as corr. to yád (ep. p. 214).

3 यदीमिर्गौ उशुतो चूम्यवर्षीत् । वद । ईम् । पुनान् । उशुतः । चुमि ।
 मूष्यावर्तः प्रावृष्यागतायाम् । चर्वर्षीत् ।
 चूर्ष्युखीङ्गतो पितरं न पुचो । तृष्यावर्ततः । प्रावृष्य । आऽवर्तायाम् ।
 चूर्ष्यो चूम्यसुपु वदन्तमेति ॥ पुचोः । चूर्ष्यः । आवर्तम् । उपर्य । वदन्तम् । एति ॥

3 yád im enām usatō abhy ávar-
 gīt
 tṛṣyāvataḥ, prāvṛṣi ágatāyām,
 akhkhaliṅkṛtyā, pitāram ná pu-
 trō,
 anyo anyām úpa vādantam eti.

When he has rained upon them
 the eager, the thirsty, the rainy
 season having come, one with a
 croak of joy approaches the other
 while he speaks, as a son (ap-
 proaches) his father.

im: see p. 220, 2. *uśatás* (pr. pt. A. pl. of *uś* *desire*): *longing for rain*. *ávarṣit*: is ao. of *vṛṣ*: if the subject were expressed it would be *Parjanya*. *prāvṛṣi*: loc. abs. (see 205, 1 b). *akhkhaliṣṭyā*: see 184 d; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. *anyás*: i. e. *mandūkas*.

3 अ॒न्दो अ॒न्दमनु॑ गृ॒भ्यात्वेनोरु॑
अ॒पां प्र॒सुर्गे यद्भ॒म्बिष्वाताम् ।
म॒ण्डूको॑ यद्भिर्दृष्टः॑ क॒निष्कन् ।
पृ॒न्धिः॑ संपृ॒क्षे॑ हरितेन॑ वा॒चम् ॥

अ॒न्दः॑ । अ॒न्दम् । अ॒नु॑ । गृ॒भ्यात्वि॑ । ए॒नोः॑ ।
अ॒पाम् । प्र॒सुर्गे॑ । यत् । अ॒म्बिष्वाताम् ।
म॒ण्डूकः॑ । यत् । अ॒भिर्दृष्टः॑ । क॒निष्कन् ।
पृ॒न्धिः॑ । संपृ॒क्षे॑ । हरितेन॑ । वा॒चम् ॥

4 anyó anyám ánu grbhñāti enor,
apám prasargé yád ámandiṣā-
tām.
mandúko yád abhívṛṣṭah kán-
iṣkan,
pṛśnih sampr̄ikté háritená vā-
cam.

One of the two greets the other when they have revelled in the discharge of the waters. When the frog, rained upon, leaps about, the speckled one mingles his voice with (that of) the yellow one.

enos: gen. du., *of them two* (112 a). *grbhñāti*: 3. a. pr. of *grabh*. *ámandiṣātām*: 3. du. Ā. is ao. of *mand* *exhilarate*. *mandūkas*: in a collective sense. *kániskan*: 3. a. inj. int. of *skand* *leap* (= *kániṣkandt*), see 174 b. Note that this form in the Pada text is *kániskan*, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. *sam-pṛikté*: 3. a. Ā. pr. of *prc mix*.

4 यदैषामन्दो अ॒न्दस्य॑ वा॒चं
श्वाक्षर्यैव॑ यदैति॑ शिर्षमाणः॑ ।
सर्वे॑ तदैषां सू॒र्येव॑ पर्ये॑
यत्सुवाचो॑ यदैष्वानाथ्यसु॑ ॥

यत् । ए॒षाम् । अ॒न्दः॑ । अ॒न्दस्य॑ । वा॒चम् ।
श्वाक्षर्यैव॑ । यदैति॑ । शिर्षमाणः॑ ।
सर्वे॑ । तत् । ए॒षाम् । सू॒र्येव॑ । पर्ये॑ ।
यत् । सु॒वाचो॑ । यदैष्वानाथ्यसु॑ ॥

5 yád eśam anyó aniásya vācam,
śāktásyeva vādati śikṣamāṇah,

When one of them repeats the speech of the other, as the learner

sárvam tād eśām samídhēva *that of his teacher, all that of them*
 párva *is in unison like a lesson that*
 yát suváco vādathanádhi apsú. *eloquent ye repeat upon the waters.*

eśām: cp. enos in 4 a. samídhā: the interpretation of e is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of párva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samídhā: inst. of samídh, lit. *growing together*, then *unison, harmony*. párvan, *joint*, then a *section* in Vedic recitation. Thus e would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ádhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः
 पृश्चिरेको हरित एक एषाम् ।
 सुमानं नामं विभृतो विरूपाः
 पुरुचा वाचं पिपिशुर्वदन्तः ॥

गोमायुः । एकः । अजमायुः । एकः ।
 पृश्चिरः । एकः । हरितः । एकः । एषाम् ।
 सुमानम् । नामं । विभृतः । विरूपाः ।
 पुरुचा । वाचं । पिपिशुः । वदन्तः ॥

६ gómāyur éko, ajámāyur ékah; píśnir éko; hárita éka eśām. samānám náma bíbhrato ví- rúpah. purutrá vácām pipíshur vád- antah.

One lows like a cow, one bleats like a goat; one is speckled, one of them is yellow. Bearing a common name, they have different colours. In many ways they adorn their voice in speaking.

gómāyus: cp. 2 c. píśnis, háritas: cp. 4 d. samānám: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrá: note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipíshur: they modulate the sound of their voices (cp. a).

० ब्राह्मणासौ अतिरात्रे न सोमे
सरो न पूर्णमुभितो वदन्तः ।
संवत्सरस्य तदहः परिं ।
यद्यांष्टुकाः प्रावृषीणं बभूव ॥

ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्य । तदहः । परिं । ख ।
यद्यांष्टुकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāśo atirātrē nā sóme,
sáro nā pūrnām abhito, vād-
antah,
samvatsarasya tād áhāḥ pári
śṭha,
yán, maṇḍukāḥ, prāvṛśinām ba-
bhūva.

*Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

atirātrē : this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro nā : as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitās : 177, 1. pári śṭha : lit. be around, then celebrate; ep. pári car go round, then attend upon, honour; on the Sandhi, ep. 67 a. prāvṛśinām babhūva : has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्तु
ब्रह्म छखन्तः परिवत्सरीणम् ।
च्छ्रव्यवो चर्मिणः सिखिदाना
आविर्मैवन्ति गुह्या न के चित् ॥

ब्राह्मणासः । सोमिनः । वाचम् । अक्तु ।
ब्रह्म । छखन्तः । परिवत्सरीणम् ।
च्छ्रव्यवः । चर्मिणः । सिखिदानाः ।
आविर्मैवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāśah somino vācam
akrata,
brāhma kṛṇvántah parivat-
śinām.
adhvaryávo gharminah sisvid-
ānā,
āvīr bhavanti; gúhiā nā kē cit.

Soma-pressing Brahmins, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. somínas : celebrating a *Soma sacrifice*, which expresses much the same as sáro ná pūrnám abhitáḥ in 7 b. vācam akrataḥ : cp. vādantas in 7 b. akrataḥ : 3. pl. Ā. root ao. of kr̥ (148, 1 b). brāhma : with b cp. 7 c, d. gharmināś is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sisvidānāś : pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kániṣkan in 4 c. ávis : see p. 266, b.

१ देवहितिं युगुपुर्द्वादुशस्ते

देवहितिम् । युगुपुः । द्वादुशस्ते ।

स्तुतुं चरो न प्र मिनस्तेति ।

स्तुतुम् । चरः । न । प्र । मिनस्ति । एते ।

संवत्सरे प्रावृष्टागतायां

संवत्सरे । प्रावृष्टिं । आगतायाम् ।

त्रिता चर्मा चंद्रुवति विसुर्यम् ॥

त्रिताः । चर्माः । चंद्रुवति । विसुर्यम् ॥

२ deváhitim jugupur dvādaśásya :
ṛtum náro ná prá minanti eté.
samvatsaré, právṛṣi ágatāyām,
taptá gharma aśnuvate visar-
gám.

*They have guarded the divine
order of the twelvemonth: these
men infringe not the season. In a
year, the rain time having come, the
heated milk-offerings obtain release.*

deváhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup protect. dvādaśásya : note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśá consisting of twelve, twelfth (107); supply samvatsarásya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturvimśa consisting of twenty-four half-months. The gen. naturally depends on deváhitim, as being in the same Pāda. Prof. Jacobi understands dvādaśásya as the ordinal twelfth supplying māsasya month, and making it depend on ṛtum in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *samvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison, *minanti* : from *ni* *dunage*; cp. 7 c, d. *samvatsaré* : cp. 203, 3 a. *právṛṣi ágatáyám* : loc. abs. as in 3 b. *teptá gharmáḥ* is meant to be ambiguous, *hosted milk-pots* with reference to 'the priests (cp. *adhvaryávo gharmínah* in 8 c) and *dried up cavities* with reference to the frogs (cp. *tasyávataś* in 3 b). *asnuvate* (3. pl. Ā. pr. of *amś* *obtain*) *visargám obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *śvīr bhavanti* in 8 d.

90 गोमायुरदादुषमायुरदात्

पृष्ठिरदाहरितो गो वसुनि ।

गवां मृष्टूकां ददतः शृतानि ।

सहस्रसावे प्रतिरक्त आयुः ॥

गोमायुः । अदात् । अदुषमायुः । अदात् ।

पृष्ठिः । अदात् । हरितः । गः । वसुनि ।

गवाम् । मृष्टूकाः । ददतः । शृतानि ।

सहस्रसावे । प्र । तिरक्ते । आयुः ॥

10 gómāyur adād, ajámāyur adāt,
pṛṣṇir adād, dhárito no vásuni.
gávám̄ manḍukā dádataḥ sá-
tāni,
sahasrasávē prá tiranta áyuh.

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. dádataḥ: N. pl. of pr. pt. of dā give (cp. 156). sahasrasávē: loc. of time like *samvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 58, 7 d.

VIŚVE DEVĀH

The comprehensive group called *Viśve devāh* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

viii. 29. Metre : Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बुधुरेको विषुणः सूनरो युवा- बुधुः । एकः । विषुणः । सूनरः । युवा ।
च्युङ्कि हिरण्यायम् ॥ च्युङ्कि । च्युङ्कि । हिरण्यायम् ॥

१ babhrūr éko viṣṇuṇah sūnāro yúvā. One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.
añjí añkte hiranyāyam.

babhrūr : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 83). It alludes to the colour of the juice, otherwise described as aruṇā ruddy, but most often as hāri tawny. viṣṇuṇah : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjí : cognate acc. (p. 300, 4). añkte : 3. s. Ā. of añj anoint, with middle sense anoints himself. hiranyāyam : cp. ix. 86, 48, mādhunā abhī añjate .. hiranyapāvā āsu grbhñate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेकं आ संसादु षोतंनो योनिम् । एकः । आ । संसादु । षोतंनः ।
८ न्तदेवेषु मेधिरः ॥ चूता । देवेषु । मेधिरः ॥

२ yónim éka ā sasāda dyótano, One has, shining, occupied his antár devéṣu módhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; ep. iii. 29, 10, ayám te yónir pṛvīyo, yáto játó árocathāḥ : tám jänánn, Agna, ā sida this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. *dyótānāś*: the brightness of Agni is constantly dwelt on. *médhiras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devō devēṣu médhirah* *the wise god among the gods*.

३ वाश्मिनेको विमर्ति हस्त आधुसीम् वाधीम् । एकः । विमर्ति । हस्ते । आधुसीम् ।
सुचार्दुवेषु विष्विदिः ॥ अन्तः । देवेषु । विष्विदिः ॥

३ vásim éko bibharti hástā áya-
síma-
antár devēṣu nídhruvih.

One bears in his hand an iron
axe, strenuous among the gods.

vásim: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: *Tváṣṭā.. apásam apástamah..* *śízite níñámp paraśúm suáyasam* *Tváṣṭā, most active of workers, now sharpens his axe made of good iron.* nídhruvis: *strenuous* as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वक्षमेको विमर्ति हस्त आहितं वक्षम् । एकः । विमर्ति । हस्ते । आहितम् ।
तेन तुचाणि विष्वते ॥ तेन । तुचाणि । विष्वते ॥

४ vájram éko bibharti hástā áhi-
tam:
téna vṛtráṇi jighnate.

One bears a bolt placed in his
hand: with it he slays his foes.

á-hitam: pp. of dhā *place*; accent, p. 482, 13 b. jighnate: 3. s. pr. Ā. of han *slay*, see p. 482. vájram: this, as his distinctive weapon, shows that Indra is meant.

५ तिग्नमेको विमर्ति हस्त आदुध्यं तिग्नम् । एकः । विमर्ति । हस्ते । आदुध्यम् ।
मुचिंदुयो चक्षांषमेषवः ॥ मुचिः । चक्षाः । चक्षांषमेषवः ॥

५ tigmám éko bibharti hástā áyu-
dham,
śúcīr ugró jálāṣabheṣejah.

One, bright, fierce, with cooling
remedies, bears in his hand a sharp
weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthirādhanvan* *having a strong bow*, *ksiprēśu* *swift-arrowed*, *tigmāyudha* *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. *ugrás* : this epithet is several times applied to Rudra (cp. ii. 33). *jálāsa-bheṣajas* : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jálāsa*, and his hand is described as *jálāsa* (as well as *bheṣajá*) in ii. 33, 7 ; these terms are applied to no other deity. *b* has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथो पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद् । निधीनाम् ॥

6 pathá ékah pipāya; táskaro *One makes the paths prosperous;*
yathā *like a thief he knows of treasures.*
esā veda nidhinām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pipāya : pf., with lengthened red. vowel, from pi (= pyā) *make full* or *abundant* ; cp. vi. 53, 4 : vi pathó vājasātaye cinuhí *clear the paths for the gain of wealth* (addressed to Pūṣan) ; and x. 59, 7 : dadātu púnah Pūṣā pathiām yá suastiḥ *let Pūṣan give us back the path that is propitious*. táskaras : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : āvīr gūlhá vásu karat, suvédā no vásu karat *may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. yathām : unaccented (p. 458, 8 B d) ; nasalized to avoid hiatus (p. 28, f. n. 1). veda : with gen. (202 A c). nidhinām : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ चीखेक उरुगायो वि चक्रमे चीखि । एकः । उरुगायः । वि । चक्रमे ।
यच्च द्वेवासो मर्दन्ति ॥ यच्च । द्वेवासः । मर्दन्ति ॥

7 trīṇī éka urugāyó vi cakrame,
yátra devásō mādanti. *One, wide-pacing, makes three*
strides to where the gods are exhilarated.

tríṇi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरत् एकया सुह
प्र प्रवासेव वसतः ॥

विभिः । द्वा । चरतः । एकया । सुह ।
प्र । प्रवासेव । वसतः ॥

८ vībhīr duā carata, ékayā sahā: With birds two fare, together
prá pravāséva vasataḥ. with one woman: like two travellers
they go on journeys.

vībhīs: cp. i. 118, 5, pári vām ésvāh patamgá, vāyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Aśvins) round. dvā .. ékayā sahā: the two Aśvins with their one companion, Suryā; cp. l. c.; á vām rátham yuvatīs tishṭhad .., duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tishṭhat when Sūryā mounted your car. prá vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāśin); in the Sutras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāséva as irr. contraction for pravāsám iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि
सुमारां सुपिरासुती ॥

सदः । द्वा । चक्राते इति । उपमा ।
दिवि ।

सुमुरारां । सुपिरासुती इति सुपिः
सुआसुती ॥

९ sádo duā cakrātē upamā divi: Two, as highest, have made for themselves a seat in heaven: two sovereign kings who receive melted butter as their draught.

samrájā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrātē: 3. du. pf. Ā. of kr̥ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrájā.

90 अर्चन्त एके महि सामं मन्तुं अर्चन्तः । एके । महि । सामं । मन्तुं ।
तेन सूर्यमरोचयन् ॥ तेन । सूर्यम् । अरोचयन् ॥

10 árcanta éke máhi sáma man- Singing, some thought of a great
vata: chant: by it they caused the sun to
téna súryam arocayan. shine.

árcantas: singing is characteristic of the Ángirases; e. g. i. 62, 2, sáma yénā .. árcanta Ángiraso gá ávindan: *the chant by which the Ángirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Ángiraso ná sámabhih *manifold with chants like the Ángirases*. The Ángirases again are those yá r̥tēna súryam árohayan divi who by their rite caused the sun to mount to heaven (x. 62, 3). Sáyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yám vái súryam Svárabhānus támásā ávidhyad, Átrayas tám ány avindan *the Atris found the sun which Svárabhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūlhám súryam támásā .. bráhmanā avindad Átrih Atri by prayer found the sun hidden by darkness (6) and Átrih súryasya divi cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the SB, it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Ángirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (ep. 105). manvata: 3. pl. ipf. Ā. (without augment) of man think. arocayan: ipf. ca. of ruc shine.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *Indu* *the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*arupá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhíś*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamána* or *pumáná flowing clear*. This purified (unmixed) Soma is sometimes called *suddhá pure*, but much oftener *śukrá* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mri* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*śáśi*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Bṛhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhwastha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (páti) of plants, which also have him as their king; he is a lord of the wood (vánaspáti), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= A.v. *hu*) *press*.

viii. 48. Metre: *Trisṭubh*; 5. *Jagatī*.

१ स्तुदोरभूचि वर्यसः सुमेधाः	स्तुदोः । चूमूचि । वर्यसः । सुमेधाः ।
स्ताथौ वरिवोवित्तरस्त ।	सुमेधाधि । वरिवोवित्तरस्त ।
विश्वे यं देवा चृत मर्त्यासो	विश्वे । यम् । देवाः । चृत । मर्त्यासः ।
मधु त्रृवल्लो चुमि सुचरन्ति ॥	मधु । त्रृवल्लः । चुमि । सुचरन्ति ॥

1 svādór abhaksi véyasah sumedhāḥ
svādhīc varivovittarasya,
víṣve yám devá utá mártiāso,
mádhu bruvánto, abhi samcáranti.

Wisely I have partaken of the sweet food that stirs good thoughts, best banisher of care, to which all gods and mortals, calling it honey, come together.

abhaksi: 1. s. Ā. s ao. of *bhaj* *share*; with partitive gen. (202 A e). sumedhāḥ: appositionally, as a wise man; svādhyāḥ: gen. of svādhī (declined like *rathī*, p. 85, f. n. 4). yám: m. referring to the n. véyas, as if to sóma. abhi samcáranti: p. 469, B a.

२ चृक्षस्य प्राप्ता चादितिर्मवास्	चृक्षरिति । चृ । प्र । चर्ता: । चादितिः ।
चवयाता हरसो देवस्त ।	मवासि ।
इन्द्रविद्वस्त सुखं चुषायाः	चुषायाता । हरसः । देवस्त ।
श्रीष्टैव धुरुमनु राय चृष्टाः ॥	इन्द्रो इति । इन्द्रवस्त । सुखम् । चुषायाः । श्रीष्टैविव । धुरुमनु । राय । चृष्टाः ॥

2 antás ca prágā, Áditir bhavāsi,
avayātā háraso dáviasya.
Índav, índrasya sakhiám ju-
ṣānāḥ,
fráuṣṭīva dhúram, ánu rāyá
ṛdhyāḥ..

If thou hast entered within, thou shalt be Áditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.

antás : cp. note on vii. 86, 2 b. Soma is here addressed. prágās : the Padapāṭha analysis of this as prá ágāḥ is evidently wrong, because in a principal sentence it must be prá agāḥ (p. 468, 20) or in a subordinate one pra-ágāḥ (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 3). Áditis : because Aditi releases from sin (e. g. anágastvám no Áditih kṛṇotu *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. Índav : vocatives in o are always given as Pragṛhya in the Pada text (c iti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 33, 3 b. śráuṣṭi : this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. rāyé : this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to dhúram; nas may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' ṛdhyās : root ao. op. of ṛdh *thrive*.

३ अपाम् सोमम् मृतां अभूमा-
गंव्यं ज्योतिरविदाम् देवान् ।
किं नूनम् आन्देणवदरातिः
किम् धूर्तिरमृत मर्त्यस्य ॥

अपाम् । सोमम् । अमृताः । अभूम् ।
अग्न्यम् । ज्योतिः । अविदाम् । देवान् ।
किम् । नूनम् । आन्मान् । आन्देणवत् । अरातिः ॥
किम् । कं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

8 ápāma sómam; amṛtā abhūma;
áganma jyótir; ávidāma deván.
kim nūnám asmán kṛṇavat á-
rātiḥ?
kim u dhūrtír, amṛta, márti-
asya?

We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). ápāma : root ao. of pā *drink*. abhūma : root ao. of bhū *become*. áganma : root ao. of gám go. jyótis : acc. of the goal (197 A 1). ávidāma : a ao. of 2. vid *find*. kṛṇavat : 3. s. pr. sb. of kṛ do (p. 184). amṛta : Soma.

४ शूं नौं भव हृद आ पीत इृदो
पितेव सोम सूर्येव सूर्येवः ।
सखेव सख्य उरशंसु धीरः
ग्र ण आदुर्बीवसें सोम तारीः ॥

श्वर् । नः । भव् । हृदे । आ । पीतः ।
इृदोऽहति ।
पिताऽहव । सोम् । सूर्येव । सूर्येवः ।
सखाऽहव । सख्ये । उरशंसु । धीरः ।
ग्र । नः । आदुः । धीवसें । सोम् । तारीः ॥

4 śām no bhava hṛdē ā pītā,
Indo;
pitēva, Soma, sūnāve suuévah, sákhēva sákhya, uruśamsa, dhí-
rah,
prá nā áyur jīvāse, Soma, tārīḥ. *Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śām hṛdē *refreshing to the heart* occurs several times; the emphasizing pcl. ā is here added to the dat. prá nāḥ: Sandhi, 65 c. jīvāse : dat. inf. of jīv live. tārīḥ: is ao. inj. from tī cross.

५ हृमे मा पीता युशसे उरुष्वतो
रथं न गावः समनाहु पर्वैसु ।
ते मा रक्षनु विस्तर्वस्तरिचाहु
चुत मा ज्ञामात्वदयन्त्विन्दवः ॥

हृमे । मा । पीताः । युशसः । उरुष्वतः ।
रथम् । न । गावः । सम् । अनाहु ।
पर्वैसु ।
ते । मा । रुक्षनु । विस्तरः । चरिचात् ।
चुत । मा । ज्ञामात् । युवयन्तु । इन्दवः ॥

5 imē mā pītā yaśāsa uruṣyávo,
rātham nā gāvah, sém anāha (drops), ye have knit me together
párvatas;
té mā raksantu visrásasé cari- in my joints like straps a car; let
trād,
utá mā srámad yavayantu in- those drops protect me from break-
davah. ing a leg and save me from
disease.

imē: supply indavas from d. yaśāsas; p. 59. uruṣyávas: cp. varivovittarasya in 1 b. anāha: this seems to be an irregular pcl.

form from *nah bind* for *nanāha*; cp. *góbhīḥ sámnaddho* *asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *vistrásas* : abl. inf. (of *vi-sram*s) with attracted object in the abl. *carítrād* : p. 337, 3 a. Note that Pāda c is a *Trīṣṭubh*. *yavayantu* : cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अ॒पि॒ न मा॒ मथि॒तं सं दि॒दीपः अ॒पि॒म् । न । मा॒ । मथि॒तम् । सम् ।
 प्र च॒चय॒ छु॒हि॒ वस्त्वा॒ नः॒ । दि॒दीपः ।
 अथा॒ हि॒ ते॒ मदु॒ आ॒ सो॒म्॒ मन्वे॒ प्र । च॒चय॒ । छु॒हि॒ । वस्त्वा॒ः । नः॒ ।
 रु॒वां॒ ई॒व्॒ प्र च॒रा॒ पु॒ष्टिमङ्क॒ । अथ॒ । हि॒ । ते॒ । मदे॒ । आ॒ । सो॒म्॒ । मन्वे॒ ।
 रु॒वान्त॒ई॒व । प्र । च॒र । पु॒ष्टिम्॒ । अङ्क॒ ॥

6 agním ná mā mathitám sám *Like fire kindled by friction*
 didípah; *inflame me; illumine us; make*
 prá cakṣaya; kṛṇuhí vásyaso *us wealthier. For then, in thy*
 naḥ. *intoxication, O Soma, I regard*
 áthā hí te máda á, Soma, *myself as rich. Enter (into us)*
 mánye *for prosperity.*
 reváṁ iva. prá carā puṣṭim
 ácha.

didípas : red. ao. inj. of *dīp* *shine*. *prá cakṣaya* : cs. of *cakṣ* *see* (cp. 3 b). *kṛṇuhí* : cp. p. 134; accented as beginning a sentence. *vásyasas* : A. pl. of *vásyāṁs* (cpv. of *vásu*, 103, 2 a). *áthā* (metrically lengthened) : *then*, when inflamed by Soma. *reváṁ* : predicatively with *mánye* (196 a), *iva* being sometimes added. *prá carā* (metrically lengthened) : cp. 2 a, *antás ca prágāḥ*. *puṣṭim ácha* : give us actual prosperity also.

७ दृष्टिरेण॑ ते॒ मन्त्वा॒ सुतस्व॑ दृष्टिरेण॑ । ते॒ । मन्त्वा॒ । सुतस्व॑ ।
 मष्टी॒महि॒ पित्र्यस्व॒ राय॒ः॑ मष्टी॒महि॒ । पित्र्यस्व॒ई॒व । राय॒ः॑ ।

सोमं राज्ञं प्र ए आयूषि तारीरु
अहानीव् सूर्यो वासुराणि ॥

सोमं । राज्ञ् । प्र । एः । आयूषि ।
तारीः ।
अहानिऽइव । सूर्यः । वासुराणि ॥

7 iṣirēna te mānasa sutāsyā
bhakṣimāhi, pītriyasyeva rāyāḥ.
Sóma rājan, prā ṇa áyūmṣi
tārīr,
áhānīva sūrīo vāsaraṇī.

*Of thee pressed with devoted mind
we would partake as of paternal
wealth. King Soma, prolong our
years as the sun the days of
spring.*

bhakṣimāhi: s. ao. op. of bhaj share. pītriyasya iva: because Soma is regarded as a father, cp. 4 b. Sóma rājan: being a single voc. (rājan is in apposition), Sóma alone is accented (p. 465, 18). prā ṇas: cp. 4 d. tārīs: cp. 4 d. áhāni: 91, 2.

८ सोमं राजचूळयं नः स्वस्ति
तवं स्मसि ब्रव्याऽस्त्वस्य विद्धि ।
चलति दद्य उत मन्दुरिन्द्रो
मा नो अर्यो अनुकामं परा दाः ॥

सोमं । राज्ञ् । मूळयं । नः । स्वस्ति ।
तवं । स्मसि । ब्रव्याः । तस्य । विद्धिः ।
चलति । दद्य । उत । मन्दुः । इन्द्रो इति ।
मा । नः । अर्यः । अनुकामम् । परा ।
दाः ॥

8 Sóma rājan, mṛlāyā naḥ su-
astī;
tāva smasi vratīśa: tásya vid-
dhi.
álarti dákṣa utá manyúr, Indo;
mā nō aryó anukāmām pára
dāḥ.

*King Soma, be gracious to us
for welfare; we are thy devotees:
know that. There arise might and
wrath, O Indu: abandon us not
according to the desire of our
foe.*

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastī: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su+asti is not analysed in the Padapātha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tásya: with vid

know about, 202 A c. viddhi: 2. s. ipv. of *vid* know. álarti: 3. s. pr. int. of *ṛ go* (174 a). aryás: gen. of *ari* foe (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmām*; cp. árātis in 3 c. dāh: 2. s. root ao. inj. of *dā* give.

६ त्वं हि नैस्त्वः सोम गौपा
गार्वेऽगार्वे निःसत्या नृचचाः ।
थते वथं प्रमिनाम ब्रतानि
स नो मृळ सुषखा देव वस्तः ॥

9 tuám hi nas tanúas, Soma, gopá,
gátre-gátre niśasatthā nṛcákṣah.
yát te vayám pramináma vra-
táni,
sá no mṛla susakhá, deva, vás-
syah.

त्वम् । हि । नः । त्वः । सोम् । गौपाः ।
गार्वेऽगार्वे । निःसत्या । नृचचाः ।
थत् । ते । वथम् । प्रमिनाम । ब्रतानि ।
सः । नः । मृळ । सुषखा । देव । वस्तः ॥

Since thou art the protector of our body, O Soma, thou as surveyor of men hast settled in every limb. If we infringe thine ordinances, then be gracious to us as our good friend, O god, for higher welfare.

tanúas: gen. of *tanú* body. gopás: 97 A 2 (p. 79). gátre-gátre: 189 C. niśasatthā: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). yád: p. 242, 3. pramináma: sb. pr. of *pra-mi*. sá: p. 294, b. *su-ṣakhá*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadháraya (p. 455, d 1) is *su-ṣakhá*; the former is irregularly used in the latter sense. vásyas: the cpv. adj. is here used as an acc. adverb (p. 801, b).

१० चृद्गदरेण सखा सचेय
यो मा न रिष्येऽर्थय पीतः ।
अथं यः सोमो अधांस्यु
सखा इच्छं प्रतिरमेष्याद्यः ॥

चृद्गदरेण । सखा । सचेय ।
यः । मा । न । रिष्येत । हरिःच्छ ।
पीतः ।
अथम् । यः । सोमः । नि । अधांस्यि ।
अस्ये इति ।
तस्ये । इच्छम् । प्रतिरम् । एमि । आद्यः ॥

10 ḥdūdāreṇa sákhīā saceya,
yó mā ná riṣyed, dhariaśva,
pitāḥ.
ayám yá sómo niádhāyi asmé,
tásmaī īndram pratíram emi
áyuh.

I would associate with the wholesome friend who having been drunk would not injure me, O lord of the bays. For (the enjoyment of) that Soma which has been deposited in us, I approach Indra to prolong our years.

ḥdūdāreṇa: not analysed in the Padapāṭha (ep. note on ii. 32, 5 c); ep. tvám̄ nas tanvò gopāḥ in 9 a. sákhīā: 99, 2. yó ná riṣyet: cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of dhā put; this (like prāgās in 2 a) is irregularly analysed in the Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmē: loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc. (197, A 1). pratíram: acc. inf. of t̄f cross (p. 336, 2 a) governing the acc. áyus (ep. 11 d). tásmai: for the sake of that = to obtain or enjoy that, final dat. (p. 314, B 2).

99 अप् त्वा अस्युरनिरा अमीवा_ अप् । त्वा: । अस्युः । अनिरा: । अमीवा: ।
निरचसन्तमिषीचीरभेषुः । निः । अचसन् । तमिषीचीः । अभेषुः ।
आ सोमी अस्यां अरहृदिहाया_ आ । सोमः । अस्यान् । अरहृत् । वि
अग्नेय यत्र प्रतिरक्त आयुः ॥ हायाः ।
अग्नेय । यत्र । प्रतिरक्ते । आयुः ॥

11 ápa tyá asthur ánirā, ámīvā
nir atrasan, támīśicīr ábhaisuḥ.
á sómō asmām̄ aruhad vihāyā:
áganma yátra pratiránta áyuh.

Those ailments have started off, diseases have sped away, the powers of darkness have been affrighted. Soma has mounted in us with might: we have gone to where men prolong their years.

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here irregularly used beside the two aorists; cp. the uniform use of the ao. in 3. támīśicīs: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in

āśic added to támis (in támis-rā *darkness*): cp. 98 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ábhaisur: s. ao. of bhī *fear*. á aru-hat: a. ao. of ruh: cp. the English phrase, 'go to the head'. áganma yátra: = 'we have arrived at the point when'. d is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न् इद्धुः पितरो हृत्सु पीतो
अमर्त्यै मर्त्यै आविवेशं ।
तस्मै सोमाय हृविषा विधेम
मृळीके अस्य सुमृतौ स्याम ॥

यः । नः । इद्धुः । पितरः । हृत्सु । पीतः ।
अमर्त्यै । मर्त्यै । आविवेशं ।
तस्मै । सोमाय । हृविषा । विधेम ।
मृळीके । अस्य । सुमृतौ । स्याम ॥

12 yó na índuh, pitaro, hr̄tsú pító,
ámartio mártiān ávivéśa,
tásmai Sómāya havíśā vidh-
ema:
mṛliké asya sumatáu siāma.

*The drop drunk in our hearts,
O Fathers, that immortal has
entered us mortals, to that Soma
we would pay worship with obla-
tion; we would abide in his mercy
and good graces.*

pitaras: the Fathers, often spoken of as Soma-loving (somyá), are called to witness (cp. 18 a). hr̄tsú pítáḥ: cp. 2 a antás ca prágāḥ and 10 c yáḥ sómo niádhāyi asmē.

१३ त्वं सोम पितृभिः संविदानो
इनु वावापृथिवी आ ततन्य ।
तस्मै त इन्दो हृविषा विधेम
वृद्य स्याम पतयो रथीशाम ॥

त्वम् । सोम् । पितृभिः । संविदानः ।
अनु । वावापृथिवी इति । आ । ततन्य ।
तस्मै । ते । इन्दो इति । हृविषा । विधेम् ।
वृद्यम् । स्याम् । पतयो । रथीशाम् ॥

13 tuám, Soma, pitṛbhiḥ samvid-
ānó,
ánu dyávāpr̄thiví á tatantha.
tásmai ta, Indo, havíśā vidh-
ema:
veyám siāma pátayo rayinám.

*Thou, O Soma, uniting with the
Fathers, hast extended thyself over
Heaven and Earth. To thee as
such, O Indu, we would pay
worship with oblation: we would
be lords of riches.*

sam-vidānás: see x. 14, 4 b. ánu á tatantu: = hast become famous in. d is identical with iv. 50, 6 d.

94 चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत् । नः ।
 मा नो निद्रा ईश्वत् मोत जल्यिः । मा । नः । निद्रा । ईश्वत् । मा । चूत् ।
 वृथं सोमस्य विश्वहं प्रियासः जल्यिः ।
 सुवीरासो विदध्यमा वदेम । वृथम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विदध्यम् । आ । वदेम् ॥

14 trátāro devā, ádhi vocatā no. Ye protecting gods, speak for us.
 má no nídrá ísata, móta jálpih. Let not sleep overpower us, nor idle
 vayám Sómasya viéváha pri- talk. We always dear to Soma,
 yásah, rich in strong sons, would utter
 suvíráso vidátham á vadema. divine worship.

trátāro devāh: accent, see note on 7 c. ádhi vocatā: 2. pl. so. ipv. of vac speak; final vowel metrically lengthened; — take our part, defend us (nas, dat.). nídrá: probably for nídráh: see note on svadhā, x. 129, 5 d. ísata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nídrá and jálpih probably refer to the vows of waking and silence in the rite of initiation (díkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyásas: with gen. (p. 322 C).

95 सं नः सोम विश्वते वयोधास लम् । नः । सोम् । विश्वतः । वृथः वधाः ।
 सं स्वर्विदा विशा वृच्छाः । लम् । स्वर्विद् । चा । विशा । वृच्छाः ।
 सं न इद्व चृतिमिः सुजोषाः लम् । नः । इद्वद् इति । चृतिमिः । सु-
 पुर्वि पृथातादुत वा पुरस्तात् । जोषाः ।
 पुर्वि । पृथातात् । चूत् । चा । पुरस्तात् ॥

15 tuám nah, Soma, viéváto va- Thou art, O Soma, a giver of
 yodhás. strength to us on all sides. Thou
 tuám suravid. á viśā nprákrish. art a finder of light. Do thou, as
 x 2

tuám na, Inda, útibhiḥ sajósāḥ *surveyor of men, enter us. Do*
 páhí pásctād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav (21 b); on the Padapāṭha, cp. note on 2 c. útibhis to be taken with sajósās. utá vā: or = and.

FUNERAL HYMN.

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Trīṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Br̥hatī.

१ पेरुचिवांसं प्रवतौ महीरन्
 बुङ्गभ्यः पन्थामनुपस्यशानम् ।
 वृवृस्ततं संगमनं जनानां
 शुमं रावानं हृविषां दुवस्त् ॥

पेरुचिवांसं । प्रवतः । महीः । अनु ।
 बुङ्गभ्यः । पन्थाम् । अनुपस्यशानम् ।
 वृवृस्ततम् । संगमनम् । जनानाम् ।
 शुम् । रावानम् । हृविषां । दुवस्त् ॥

1 pareyivámsam̄ praváto mahír
 ánu, *Him who has passed away along
 the mighty steeps and has spied out*
 bahúbhyaḥ pánthām̄ anupaspá-
 ānám̄, *the path for many, him the son of
 Vivasant, the assembler of people,*
 Vaivasvatám̄ samgámanam̄ já-
 nánám̄, *Yama the king, do thou present
 with oblation.*
 Yamám̄ rájánam̄ havisā du-
 tasya.

a is a Jagatī (see p. 445, f. n. 7). pareyivámsam̄: pf. pt. act. iyivámsam̄ (89 c) of i go, with pára away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8. yátra rájā Vaivasvatō, yátrávaródhanam̄ cíváh . . . táttra mám̄ amítam̄ kṛdhī where the king, the son of Vivasant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahír: A. pl. f. of māh great. pánthām̄: 97, 2 a. Vaivasvatám̄: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamásya mātā, paryuhyámānā mahó jayá Vivasantah the mother of Yama being married as the wife of the great Vivasant. bahúbhyaḥ: for the many that die and go to the other world. anu-paspásánám̄: pf. pt. A. of spaś see. samgámanam̄: as gathering the dead together in his abode. rájánam̄: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

2 यनो नौ गातुं प्रथमो विवेद
 नेषा गच्छूतिरप्यभर्तुवा उ । यमः । नः । गातुम् । प्रथमः । विवेद ।
 यच्चा नः पूर्वे पितरः परेयुर् न । एषा । गच्छूतिः । अप्यभर्तुवे । उ इति ।
 एना जन्मानाः पञ्चात्तचनुस्ताः ॥ यच्च । नः । पूर्वे । पितरः । पराऽद्युः ।
 एना जन्मानाः । पञ्चाः । अनु । स्ताः ॥

2 Yamó no gátum̄ prathamó vi-
 veda: *Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*
 náisá gávyütir ápabhartavá u.
 yátrā nah púrve pitárah pa-
 reyúr,
 enā jajñānāḥ pathiā ánu sváh.

Yamás : a explains what is said of Yama in the preceding stanza. viveda : pf. of 2. vid *find*. gávyūtis : used figuratively to express the abode which Yama has found for those who die. ápa-bhartavái : dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yátra. The exact sense of cd is uncertain owing to the doubtful interpretation of ená and jajñānás. The former word is probably corr. to yátra, and the latter the frequent pf. pt. Ā. of jan *generate*. It might be from jñā *know* (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (ená),' because Yama found it for them. svás : *by their own paths*, each by his own, each going by himself.

३ मातंसी कुवैर्युमो अङ्गिरोभिर्
वृहस्पतिर्क्षम्भिर्वावृधानः ।
थांश्च देवा वावृधुर्ये च देवान्
स्वाहान्ये स्वधयान्ये मंदन्ति ॥

मातंसी । कुवैः । युमः । अङ्गिरःऽभिः ।
वृहस्पतिः । क्षम्भिः । वावृधानः ।
थान् । च । देवाः । वावृधुः । ये । च ।
देवान् ।
स्वाहा । अन्ये । स्वधया । अन्ये । मंदन्ति ॥

३ Mátali, Kavyáir, Yamó Ángiro-
bhir,
Bṛhaspátiर Kvakabhir vāvṛdhā-
náh,
yámá ca devá vāvṛdhúr, yé ca
deván,
sváhā anyé, svadháyanyé mad-
anti.

Mátali having grown strong with
the Kavyas, Yama with the Ángi-
rases, Bṛhaspati with the Rkvens,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Sváhā, others in the offering to the
dead.

Mátali : mentioned only here ; one of seven m. stems in i (100, 1 b). Sayana thinks this means Indra because that god's charioteer (in later times) is mātali and therefore mātali (N. of mātalin) is 'he who is accompanied by mātali'; but the accent of words in in is invariably on that syllable (p. 454 B a). Kavyáis : name of a group of ancestors ; the inst. used in the associative sense (199 A 1). Ángi-

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirassā). Ākvabhis: another group of ancestors; cp. sā ākvatā gaṇēṇa he (Brhaspati) *with the singing host* (iv. 50, 5). vāvṛdhānāś: by means of oblations. yāmā ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyē: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यमं प्रस्तुरमा हि सीदा-
ङ्किरोमिः पितृमिः संविदानः । इमम् । यम् । प्रस्तुरम् । आ । हि । सीदा ।
श्चिंरोमिः पितृमिः संविदानः । अङ्किरःङ्किमिः । पितृङ्किमिः । समुच्चिदानः ।
आ ला मन्वाः कविशसा वहन्त् आ । ला । मन्वाः । कविशसाः । वहन्तु ।
एना राजन्मृविषा मादयस्त् ॥ एना । राजन् । हृविषा । मादयस्त् ॥

4 imám, Yama, prastarám á hi
sída,
Āngirobhiḥ pitṛbhiḥ samvidā-
náh.
á tvā mántrāḥ kaviśastā vah-
antu.
ená, rājan, havíṣā mādayasva.

Upon this strewn grass, O Yama,
pray seat thyself, uniting thyself
with the Āngirases, the fathers.
Let the spells recited by the seers
bring thee hither. Do thou, O king,
rejoice in this oblation.

á sída: 2. s. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidānāś: pr. pt. Ā. of 2. vid *find* according to the root class (158 a a). kaviśastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. ená: here (cp. 2 d) inst. of ena (112 a) agreeing with havíṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्किरोमिरा यहि युज्जियेमिर्
यमं वैरूपेत्रिह मादयस्त् । अङ्किरःङ्किमिः । आ । यहि । युज्जियेमिः ।
यमं वैरूपेत्रिह मादयस्त् । यमं । वैरूपेः । त्रिह । मादयस्त् ।

विव॑स्वत्तं डुवि॒ यः पि॒ता॒ ते॒ विव॑स्वत्तम्॑ । डुवि॒ । यः॑ । पि॒ता॒ । ते॒ ।
ॄस्मिन्यु॒ज्ञे॑ ब॒हिंश्या॑ नि॒षद्व॑ । अ॒स्मिन्॑ । यु॒ज्ञे॑ । ब॒हिंश्वि॑ । आ॑ । नि॒षद्व॑ ॥

6 Ángirobhir á gahi yajñiyebhir; Come hither with the adorable
Yáma, Vairúpáir ihá māda- Ángirases; O Yama, with the sons
yasta. of Virúpa do thou here rejoice. I
Vívasvantam huve, yáh pítá te, call Vívasvant who is thy father,
asmín yajñé barhísi á niśády. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Ángirobhīs: sociative inst. (199 A 1). á gahi: root ao. ipv. of gam (148, 5). Vairúpáis: sociative inst.; this patronymic form occurs only here; Virúpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Ángirases, as sons of heaven or of Ángiras. huve: 1. s. pr. Á. of hū call. yás: supply ásti. e is defective by one syllable (p. 441, 4 B a). barhísi á: to be taken together (cp. 176, 1, 2). niśády: gd. of sad sit; agreeing with Vívasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 85, 6 as applied to Indra.

६ अङ्गिरसो नः पि॒तरो॑ नवंस्वा॑ अङ्गिरसः॑ । नः॑ । पि॒तरः॑ । नवंस्वाः॑ ।
अथर्वायो॑ भृगवः॑ सो॒म्यासः॑ । अथर्वायाः॑ । भृगवः॑ । सो॒म्यासः॑ ।
तेषां॑ बृथं॑ सुमृतौ॑ यु॒ज्ञियानाम्॑ तेषाम्॑ । बृथम्॑ । सुमृतौ॑ । यु॒ज्ञियानाम्॑ ।
अपि॑ भद्रे॑ सौमन॑से॑ स्वाम्॑ । अपि॑ । भद्रे॑ । सौमन॑से॑ । स्वाम्॑ ॥

6 Ángiraso, náh pitáro, Návagvá, The Ángirases, our fathers, the
Átharváno, Bhígavah, somiá- Navagvas, the Áthareans, the
sah: Bhírgus, the Soma-loving: we would
téṣām vayám sumatáu yajñi- abide in the favour, the good graces
yánam of them the adorable ones.
épi bhadré saumanasé siáma.

nah pitárah: in apposition to the names; cp. 4 b. Návagvás &c., names of ancient priestly families. ápi syáma to be taken together; ápi as = *to take part in*.

७ प्रेहि प्रेहि पृथिभिः पूर्वेभिर्
यचां नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वधया मदन्ना
चम पश्चासि वर्षणं च देवम् ॥

प्र। इहि। प्र। इहि। पृथिभिः। पूर्वेभिः।
यचां नः। पूर्वे। पितरः। पराऽईयुः।
उभा। राजाना। स्वधया। मदन्ना।
चम। पश्चासि। वर्षणम्। च। देवम्॥

7 préhi, préhi pathíbhiḥ púrvié-
bhir,
yátrā nah púrve pitárah pa-
reyúh.
ubhā rájānā svadháyā mād-
antā,
Yamám paśyāsi Várunām ca
devám.

*Go forth, go forth by those
ancient paths on which our fathers
of old have passed away. Thou
shalt see both kings rejoicing in the
offering to the dead, Yama and
Varuna the god.*

préhi préhi: addressed to the dead man; note that this repeated
ed. vb. is not treated as an Āmredita; in fact only one repeated
verbal form is so treated in the RV., viz. píba-piba (p. 282, g). Note
the remarkable alliteration in a b; cp. the repetition of -ā in c and
of -am in d; of a- in 9 c d, and of -au in 10-12. púrve: prn. adj
(p. 116). rájānā: note that both Yama and Varuna are called kings,
but Varuna alone a god (cp. note on 1 d). svadháyā: cp. 3 d.
paśyāsi: 2. s. pr. sb. of paś *see* (cp. p. 853).

सं गङ्गस्त पितृभिः सं यमेने-
ष्टापूतैनं परमे व्योमन् ।
हित्तायांवृदं पुनरस्तमेहि
सं गङ्गस्त तन्वा सुवर्चाः ॥

सम्। गङ्गस्त। पितृभिः। सम्। यमेने।
हृष्टापूतैनं। परमे। व्योमन्।
हित्तायां। अवृदम्। पुनः। अस्तम्। आ।
इहि।
सम्। गङ्गस्त। तन्वा। सुवर्चाः॥

8 sám gachasva pitṛbhiḥ, sám
 Yaména,
 iṣṭāpūrténa paramé vioman.
 hitváyāvadyám púnar ástam
 éhi :
 sám gachasua tanúā suvárcāḥ.

*Unite with the Fathers, unite
 with Yama, with the reward of thy
 sacrifices and good works in the
 highest heaven. Leaving blemish
 behind go back to thy home; unite
 with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhye diváḥ in x. 15, 14. vioman: loc. without i (p. 69). hitváya: gd. 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvā suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

९ अपेत् वौत् वि च सर्पतातो
 एस्मा एतं पितरो लोकमक्नन् ।
 अहौभिरुच्चिरुक्तुभिर्वृत्तं
 यमो ददात्यवसानंमस्मै ॥

अपे । इत् । वि । इत् । वि । च । सुर्पत् ।
 अतः ।
 अस्मै । एतम् । पितरः । लोकम् । अक्नन् ।
 अहौःभिः । अतुभिः । अकुरुभिः । वि
 चक्तम् ।
 यमः । ददाति । अवसानम् । अस्मै ॥

9 ápeta, víta, ví ca sarpatáto :
 asmá etám pitáro lokám akran. aktam
 áshobhir adbhír aktúbhír ví-
 Yamó dadāti avasánam asmai.

*Begone, disperse, slink off from
 here: for him the Fathers have
 prepared this place. Yama gives
 him a resting-place distinguished
 by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 c). asmai: accented because emphatic at the beginning of a Pāda, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kr make. áshobhir adbhíh: cp. ix. 113, where the joys of the next world are

described, yátra jyótir ájasram, tásmiñ mām dhehi amftē lóke where there is eternal light, in that immortal world place me (7), and yátra amúr yahvátir ápas, tátra mām amftam krdhi where are those swift waters, there make me immortal (8). aktubhis: nights as alternating with days. vyaktam: pp. of ví + añj adorn, distinguish.

१० अति द्रव सारमेयौ श्वानौ
चतुरक्षौ शूबलौ साधुना पृथा ।
अथा पितृन्सुविद्वाँ उपेहि
यमेन ये संधमादं मदन्ति ॥

अति । द्रव । सारमेयौ । श्वानौ ।
चतुः । चतुरक्षौ । शूबलौ । साधुना । पृथा ।
अथ । पितृन् । सुविद्वान् । उपै । इहि ।
यमेन । ये । संधमादम् । मदन्ति ॥

10 áti drava sārameyáu śuánau, caturakṣáu śabálau sādhúnā sons of Saramā, the four-eyed, pathā; brindled dogs; then approach the áthā piéñ suvidátrām upéhi, bountiful Fathers who rejoice at Yaména yé sadhamádám mād- the same feast as Yama. anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. a is employed before consonants and at the end of a Pada. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagatí (cp. p. 445, f n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamádám: cognate acc. with mādanti (p. 300, 4).

११ यौ तै श्वानौ यम रुचितारौ
चतुरक्षौ पूषिरक्षी वृच्चर्षी ।

यौ । तै । श्वानौ । यम । रुचितारौ ।
चतुः । चतुरक्षौ । पूषिरक्षी इति पूषिरक्षी ।
वृच्चर्षी ।

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चांस्मा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

11 yáu te śuánau, Yama, rakṣitá- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirákṣi nrcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men;
 tábhiām enam pári dehi, rājan: bestow on him welfare and health.
 svasti cásma anamivám ca dhehi.

yáu: au in this and the following duals for á, as in 10. nrcákṣasau: as Yama's messengers (cp. 12 b). b is a Jagatí (cp. 10 b). enam: the dead man. dehi (2. s. ipv. of dā give): that they may guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

12 उरुण्सावसुतृपां उदुम्बलौ उरुण्सौ । असुतृपौ । उदुम्बलौ ।
 यमस्त दूतौ चरतो जनां अनु । यमस्त । दूतौ । चरतः । जनान् । अनु ।
 तावस्मभ्यै दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमद्येह मद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । दृह । मद्रम् ॥

12 urūṇasáv, asutípā, udumbaláu, Broad-nosed, life-stealing, . . . the
 Yamásya dütáu carato jánām two as messengers of Yama wander
 ánu; among men; may these two give us
 táv asmábhysam drśáye súriáya back here to-day auspicious life that
 púnar dátām ásum adyéhá bhad- we may see the sun.
 rám.

urūṇasáu: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as áv before a vowel within a Páda; broad-nosed, that is, keen-scented. asutípā u-: on the Sandhi see 22; the literal meaning delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtāu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* *give*; as having already marked us for their victims, let them give back our life to-day.

१२ यमाय सोमं सुनुत

यमाय जुडता हृविः ।

यमं है यज्ञो गच्छ

अभिदूतो अरेण्टतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुडत । हृविः ।

यमम् । है । यज्ञः । गच्छति ।

अभिदूतः । अरेण्टतः ॥

१३ Yamāya sómam sunuta,
Yamāya juhutā havih;
Yamám ha yajñó gachati,
Agnidūto áramkṛtaḥ.

*For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.*

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamám*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवृविर्

जुहोत् प्र च तिष्ठत ।

स नो द्वेष्वा यमद्

दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवृत् । हृविः ।

जुहोत् । प्र । च । तिष्ठत ।

सः । नः । द्वेष्वा । आ । यमत् ।

दीर्घम् । आयुः । प्र । जीवसे ॥

१४ Yamāya ghṛtāvad dhavir
juhóta, prá ca tiṣṭhata;
sá no devéṣu ā yamad,
dīrgham āyuh prá jiváse.

*To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.*

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tish̄ata: *step forward*, in order to offer the oblation; cp. the use of prá bhṛ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamat; cp. ix. 44, 5, sá nah Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

14 यमाय मधुमत्तमं

राज्ञे हृव्यं जृहोतन ।

हृदं नमं चृष्टिभ्यः पूर्वजेभ्यः

पूर्वेभ्यः पथिक्षत्तभ्यः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हृव्यम् । जृहोतन् ।

हृदम् । नमः । चृष्टिभ्यः । पूर्वजेभ्यः ।

पूर्वेभ्यः । पथिक्षत्तभ्यः ॥

15 Yamáya mádhummattamam

राज्ञे havyám juhotana.

idám náma ḥsibhyah púrvajé-
bhiaḥ,

púrvebhyah pathikṣdbhiaḥ.

*To Yama the king offer the most
honed oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.*

juhotana: again the strong form to suit the metre (cp. 14 b). pathikṣdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyána *the road of the Fathers*). This stanza is a Brhati in the middle of Anustubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

16 चिक्कुकेमि: पतति

षक्कुर्वीरेक्कमिदृहत ।

चिक्कुच्चाच्ची इद्वांसि

सर्वा ता चुम आहिता ॥

चिक्कुकेमि: । पतति ।

षट् । चर्वीः । एकम् । इत् । चृहत् ।

चिक्कुप् । चाच्ची । इद्वांसि ।

सर्वा । ता । चुमे । आहिता ॥

16 tríkadrukebhiḥ patati.
 śáḥ urvīr, ékam id bṛhát,
 triṣṭub, gāyatrí, chándāmsi,
 sárvā tā Yamá áhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrí and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. *tríkadrukebhis*: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e. g. *tríkadrukeṣu apibat sutásya he* (Indra) *drank of the pressed Soma in the three vessels* (i. 32, 3). The term *tríkadruka* in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. *śáḥ urvīḥ*: this expression is probably equivalent to the three heavens and three earths: ep. *tisrō dyávah níhitā antár asmin, tisrō bhúmīr úparāḥ, śádyidhānāḥ the three heavens are placed within him (Varuna) and the three earths below, forming a sixfold order* (vii. 87, 5). *ékam id bṛhát*: by this expression is probably meant the universe, otherwise spoken of as *viśvam* *ékam, idám ékam &c.*, the *one* being contrasted with the *six*; ep. i. 164, 6, *vi yás tastámbha śáḥ imā rájāmsi . . . kím ápi svid ékam? who propped asunder these six spaces; what pray is the one?* *triṣṭubh, gāyatrí*: these two names of metres are only mentioned in this and one other hymn of the tenth Māṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; ep. i. 32, 15 (Indra); v. 13, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Visnu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Angirases and Atharvans, the Bhrgus and Vasishthas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Mandalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasishthas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitryána) is different from that trodden by the gods (devayána).

x. 15. Metre: Triṣṭubh; 11 Jagati.

१ उद्दीरतामवरु उत्परास
उद्ध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृक्षा उत्तज्जास
ते नोऽवल्लु पितरो हवेषु ॥

1 úd iratām ávara, út párasa,
ún madhyamáh pitárah somi-
áśah;
ésum yá iyúr avrká rtajñás,
té nō avantu pitáro hávesu.

उत् । ईरुताम् । अवरे । उत् । परासः ।
उत् । मध्यमाः । पितरः । सोम्यासः ।
असुम् । ये । ईयुः । अवृक्षाः । उत्तज्जाः ।
ते । नः । अवल्लु । पितरः । हवेषु ॥

Let the lower, let the higher, let the middlemost Soma-loving Fathers arise; let those Fathers who, friendly, knowing right, have gone to life eternal, favour us in our invocations.

tid iратамः: note that cd. verbs are often repeated by means of the prp. (here *tid* twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitrs dwelling in the three divisions of the world, earth, air, heaven (cp. yé párthive rájasí in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by púrvásas and úparásas. ásum: life in the heavenly world, immortal life (the Pitras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur: 3. pl. pf. act. of *i go*.

२ इदं पितृभ्यो नमो अस्त्वा
ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रक्षा निषत्ता
ये वा नूनं सुवृजनासु विषु ।

इदम् । पितृभ्यः । नमः । अस्त्वा ।
ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये । पार्थिवे । रक्षा । निषत्ताः ।
ये । वा । नूनम् । सुवृजनासु । विषु ।

2 idám pitrbhyo námō astu adyá,
yé púrváso, yá úparásā iyúh;
yé párthive rájasí á níṣattā,
yé vā núnám suvṛjánāsu vikṣú.

*Let this obeisance be made to-day
to the Fathers who have departed
earlier and later, who have seated
themselves in the terrestrial air
or who are now in settlements with
fair abodes.*

púrvásas: in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). iyúr: in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á níṣattás (pp. of sad sit, cp. 67 a, b; cp. á níṣadya in x. 14, 5). párthive rájasí: in the atmospheric region above the earth; here the Pitras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvṛjánāsu vikṣú: cp. the frequent mánusíṣu vikṣú *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पि॒तृ॒सु॒वि॒द्वा॑ अ॒वित्सि॑
नपा॑तं च वि॒क्रमेणं च वि॒ष्णोः ।
ब॒हिं॒षदो चे स्व॒धया॑ सुतस्य
मर्जन्त पि॒त्यत् दृ॒हाग्नि॒ष्ठाः ॥

आ । अ॒हम् । पि॒तृ॒ । सु॒वि॒द्वा॑ ।
अ॒वित्सि॑ ।
नपा॑तम् । च । वि॒क्रमेणम् । च । वि॒
ष्णोः ।
ब॒हिं॒षदः । चे । स्व॒धया॑ । सुतस्य
मर्जन्त । पि॒त्य । ते । दृ॒ह । आ॒हाग्नि॒ष्ठाः ॥

३ áhám pitṛn suvidátrām avitsi,
nápātam ca vikrámaṇam ca
Viṣṇoḥ :
barhiśádo yé svadháyā sutásya
bhájanta pitvás, tá ihágami-
ṣṭhāh.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

á-avitsi (1. s. Ā. s ao. of 2. vid *find*) ; = I have induced to come to this offering. nápātam : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápātam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasah sūnūm *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) sūno *son* alone is used in an Agni hymn ; and below (9 c) Agni is invoked to come with the Fathers : ágne yāhi suvidátrebhīḥ pitṛbhīḥ. There is here also a good example of the fanciful interpretations of Sayana : Viṣṇor (= yajñasya) nápātam (= vināśabhāvam) *the non-destruction of the sacrifice*. vikrámaṇam : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta : 3. pl. inj. Ā. of bhaj *share*, with partitive gen. (202 A e). pitvás : gen. of pitú (p. 81). á-gamisthās : accent, p. 453, 9 A b.

४ बहिंषदः पितर चाल॑ द्वैग् वहिं॒सदः । पि॒तरः । च॒तो । च॒र्वाक् ।
 दूमा॑ ते॒ हृव्या॑ चंद्रमा॑ तु॒ष्ठ्वं॒म् । दूमा॑ । वः॑ । हृव्या॑ । च॒तु॒म् । तु॒ष्ठ्वं॒म् ।
 त आ॑ गृताव॑सा॑ शंतम॑ेना॑ ते॑ । आ॑ । गृ॒त् । अ॒व॑सा॑ । श॒म॑तम॑ेन॑ ।
 था॑ नः॑ शं योर॒रुपो॑ द॒धात् ॥ अ॒थ॑ । नः॑ । श॒म् । यो॑ः । च॒रुपः॑ । द॒धात् ॥

4 bárhīṣadah pitara, úti arvág; imá vo havyá cakrmā: jusá-dhvam; tá á gata ávasá sámtamena; áthā nah sám yór arapó da-dhāta.

Ye Fathers that sit on the strew, come hither with aid; these offerings we have made to you: enjoy them; so come with most beneficent aid; then bestow on us health and blessing free from hurt.

bárhīṣadah pitara: see note on viii. 48, 7 c. úti: inst. of úti (p. 81, f. n. 4). arvák: *hither*; the vb. á gata *come* is easily to be supplied from c. cakrmā: with metrical lengthening of the final syllable. jusádhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. áthā: metrically lengthened. dadhiāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उप॒हृताः पि॒तरः सो॒म्यास॑ो उप॒हृताः । पि॒तरः । सो॒म्यासः॑ ।
 बहिं॒ष्टेषु॑ निद्विषु॑ प्रियेषु॑ । बहिं॒ष्टेषु॑ । निद्विषु॑ । प्रियेषु॑ ।
 त आ॑ गृमन्तु॑ त दृह॑ श्रु॒वन्तु॑ ते॑ । आ॑ । गृ॒मन्तु॑ । ते॑ । दृह॑ । श्रु॒वन्तु॑ ।
 अ॒धि॑ श्रु॒वन्तु॑ ते॑व॒म्स॒म्मान्॑ ॥ अ॒धि॑ । श्रु॒वन्तु॑ । ते॑ । अ॒वन्तु॑ । अ॒म्मान्॑ ॥

५ úpahūtāh pitárah somiáso barhiṣeṣu nidhíṣu priyéṣu; tá ihá śruvantu; ádhi bruvantu; té avantu

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here; let them speak for us; let them aid us.

úpa-hūtās: pp. of hū *call*. nidhíṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आच्या जानु दक्षिणातो निष्ठये-
मं युज्ञमभि गृणीत् विश्वे ।
मा हिंसिष्ठ पितरः केन चिन्नो
यदु आगः पुरुषता कराम ॥

आ॒च्यच्य । जा॒नु । दृ॒क्षिण॒तः । नि॒ष्ठसद॑ ।
यु॒ज्ञम् । यु॒ज्ञम् । अ॒भि । गृ॒णीत् । वि॒श्वे ।
मा । हि॒ंसिष्ठ । पि॒तरः । कै॒न । चि॒त् । नः ।
यद् । वः । आ॒गः । पु॒रुषता॑ । कराम ॥

६ ácyā jānu, daksinatō nisádyā, imám yajñiám abhí grñita vísve; má himsiṣṭa, pitarah, kéné cín no, yád va ágah puruṣatā kárāma.

Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, O Fathers, by reason of any sin that we may have committed against you through human frailty.

á-acyā (gd. of ac *bend*): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. daksinatás: *to the right* (of the védi altar), that is, *to the south*, because the south is the region of Yama and the Pitaraś. grñita: 2. pl. ipv. of 1. gr̄ *sing.* himsiṣṭa: 2. pl. inj. is ao. of hims *injure*. kéné cid yád ágah for kéné cid ágasā yád, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣatā: inst. s. identical in form with the stem (97, 1, p. 77). kárāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनाम् सुपस्थे
रुयं धत्त दाशुषे मर्त्याय ।
पुच्छ्यः पितरुस्त्व वसः
प्र यन्तु त इहोर्जी दधात ॥

आसीनासः । अ॒रुणीना॑म् । उ॒पस्थे॑ ।
रु॒यम् । ध॒त्तु । दा॒शुषे । मर्त्याय ।
पु॒च्छ्यः । पि॒तरः । तस्त्व । वसः ।
प्र । य॒न्तु । ते । इ॒ह । ऊर्जी॑ । दृ॒धात् ॥

७ áśināso aruṇinām upásthe
rayim dhatte dāśuṣe mártiāya.

Sitting in the lap of the ruddy rayim dhatte (dawns) bestow wealth on the wor-

putrébhiah, pitaras, tásya vás-
vah
prá yachata; tá ihortjam da-
dhāta.

shipping mortal. To your sons, O
Fathers, present a share of those
riches; so do ye here bestow
strength.

āśināsas: irr. pr. pt. Ā. of ās sit: 158 a. aruninām: arunā
ruddy is the colour of dawn, and the f. of this adj. sometimes
appears as an epithet of the dawns; that these are here meant is also
indicated by vii. 9, 1; 63, 3, where Agni and Surya are said to
awake or arise usásām upásthāt from the lap of the dawns. dhatta
and dadhāta: here both the regular and the irr. ipv. of dhā are used
(cp. note on 4 d). tásya vásvah: referring to rayim in b; on the
form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

c ये नः पूर्वै पितरः सोम्यासी
अनुहिरे सोमपीथं वसिष्ठाः ।
तेभिर्द्युमः संरराणो हृषीष्य
उश्त्रशङ्कः प्रतिकाममन्तु ॥

ये । नः । पूर्वै । पितरः । सोम्यासः ।
अनुहिरे । सोमपीथम् । वसिष्ठाः ।
तेभिः । द्युमः । संरराणः । हृषीषिः ।
उश्त्रः । उश्त्रभिः । प्रतिकामम् । अन्तु ॥

8 yé nah púrve pitárah somiāso, Those forefathers of ours, the
anūhiré somapithám Vásishthāh, Soma-loving, the Vásishthas, who
tébhír Yamáh samraráñó hav- fare after him to the Soma-
ímsi, draught, with them let Yama,
usánn usádbhil, pratikámám sharing their gifts, eat the obla-
attu. tions at pleasure, he the eager with
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful;
most probably pf. of vah drive, in this case meaning who have driven
after Yama to the Soma-draught; it may possibly come from ūh con-
sider, then meaning who have been considered worthy of the Soma-
draught. Vásishthás: as one of the groups of ancient seers. sam-
raráñás (pf. pt. Ā. of rā give): sharing with them their gifts to their
descendants (cp. 7 b c).

९ ये तातुषुदैवता विहमाना
होचाविदुः सोमतष्टासो अर्केः ।

ये । ततुषुः । देवता । विहमानाः ।
होचाविदः । सोमतष्टासः । अर्केः ।

आमे याहि सुविद्वेभिर्वाहः
सत्यैः कव्यैः पितुभिर्घर्मसङ्गिः ॥

आ । अ॒मे । या॒हि । सु॒॒विद्वैभिः ।
अ॒र्वा॒ङ् ।

सत्यैः । कव्यैः । पितृऽभिः । धर्मसतृऽभिः ॥

9 yé tātṛṣúr devatrā jéhamānā,
hotrāvídah stómataṣṭāsō arkáih
ágne yáhi suvidátrebhīr arváni
satyáih kavyáih pitříbhīr ghar-
masádbhīh.

*Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.*

tātrṣūr: pf. of tṛṣ, with long red. vowel (189, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas: this Tp., *fashioned with praise*, otherwise used with mati = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis: to be taken with the preceding word = *by means of songs*. arvān: 93 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = kavī *wise* (cp. kavyā-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmaśādbhis: probably in heaven; cp. x. 16, 10, sá gharmaśā invāt paramē sadhāsthe: *may he* (Agni) further the gharma in the highest abode; this word as well as jéhāmānās may be intended to contrast with tātrṣūr; cp. vii. 103, 9.

१० ये सुखासों हविरदों हविष्या
इत्येण द्रुतैः सूरथं दधानाः ।
आये याहि सुहस्तं देवतवैः
परः पूर्वैः पितर्मिर्घर्मसङ्गिः ॥

थे । सुखासं । हृविः इच्छदः । हृविः इपाः ।
रक्षेण । द्वैविः । सुहरवेस । दधानाः ।
आ । चये । वाहि । सुहस्त्रम् । देवुऽवद्वैः ।
परेः । प्रैवेः । पितुऽभिः । घर्मसतुऽभिः ।

10 yé satyáśo havirádo havispa
 Índrena deváih sarátham dá-
 dhānāh,
 ágne yáhi sahásram devavan-
 dáih
 páraiḥ púrvaiḥ pit̄bhir gharma-
 sádbhiḥ.

They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās: pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásram: agreeing with pit̄bhis: more usual would be sahásrena pit̄bhis: cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ paráih; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratnā *remote, ancient deeds* opposed to ávarāsas *later men*.

११ अपि॒स्वात्ता॑ः पि॒त॒र॒ ए॒ह ग॒द्ध॒त्
 सद॑ःसद॑ः सद॑त् सुप्रणीतय॑ः ।
 अ॒त्ता॑ ह॒वी॒षि॑ प्रय॑तानि॑ ब॒हिष्य॑
 अ॒था॑ र॒यि॑ सर्व॑वीरं॑ दधा॒त्तु॑ ॥

अपि॒स्वात्ता॑ः । पि॒त॒र॒ः । आ॑ । तु॒ह॑ । ग॒द्ध॒त् ।
 सद॑ःसद॑ः । सद॑त् । सु॒प्रणीतय॑ः ।
 अ॒त्ता॑ । ह॒वी॒षि॑ । प्रय॑तानि॑ । ब॒हिष्यि॑ ।
 अ॒था॑ । र॒यि॑ । सर्व॑वीरम् । द॒धा॒त्तु॑ ॥

11 Ágniśváttāḥ pitarā, éhā ga-
 chata;
 sádah-sadah̄ sadata, supraṇi-
 tayah;
 attā havíṁsi práyatāni barhiṣi;
 áthā rayim̄ sárvavíram̄ dadhā-
 tana.

Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.

Agni-svāttās: with the voc. accent on the first syllable; the ordinary accent would be **Agni-svāttās** like other Tps. formed with **Agni**, but such eds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādah-sadah**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a. ao. of **sad sit** (147, 5). **supraṇītayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, áthā**: final a metrically lengthened. **prá-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमेष्ट ईळितो जातवेदो	त्वम् । अप्ते । ईळितः । जातवेदः ।
८ वाञ्छवानि सुरुभीर्णि छात्वी ।	अवाञ्छ । हृवानि । सुरुभीर्णि । छात्वी ।
प्रादाः पितृभ्यः स्वधया ते अचन् ।	प्र । अदाः । पितृभ्यः । स्वधया । ते ।
अच्छि त्वं देव प्रयत्ना हृवीर्णि ॥	अचन् । अच्छि । त्वम् । देव । प्रयत्ना । हृवीर्णि ॥

12 tuám, Agna, Ilító, jātavedo,
ávād̄ d̄havyáni surabhíni kṛtví.
prádāḥ pitṛbhyah; svadháyā tē
akṣann;
addhí tvám, deva, práyatā hav-
ímsi.

*Thou, O Agni, having been im-
plored, O Jātavedas, hast conveyed
the oblations, having made them
fragrant. Thou hast presented
them to the Fathers; with the
funeral offering they have eaten
them; do thou, O god, eat the
oblations proffered.*

Ilítás: by us. **jāta-vedas**: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: vís̄vā veda jánimā jātavedāḥ *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of Sayapa here: *jātam, sarvam jagad, vetti, iti jāta-vedāḥ*. **ávāt**: 2. a. s. ao. of **vah** *carry* (144, 5). **d̄havyáni**: for **havyáni** (54). **kṛtví**: gd. of **kṛ** (163, 1). **adās**: 2. a. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, c). **addhi**: 2. a. ipv. of **ad** *eat*.

१३ ये चेह पितरो ये च नेह
यांश्च विज्ञ याँ च च न प्रविज्ञ । ये । च । इह । पितरः । ये । च । न । इह ।
लं वैत्य यति ते जातवेदः प्रविज्ञ । यान । च । विज्ञ । यान । च इति । च । न ।
स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥ लम् । वैत्य । यति । ते । जातवेदः ।
स्वधाभिः । यज्ञम् । सुकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá,
yámás ca vidmá yám u ca ná
pravidmá,
tuám vettha yáti té, jätavedah;
svadhábhír yajñám súkṛtam
jusasva.

Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jätavedas; enjoy the sacrifice well prepared with funeral offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid *know* (p. 154, 3); the 1. pl. pr. is vidmás. yámé ca: Sandhi, 40 a. yám u: 39, and p. 25, f. n. 2. pra-vidmá: *know exactly*. vettha: 2. s. pf. of vid *know* (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अभिदृगधा ये अनभिदृगधा
मर्षे दिवः स्वधया माद्यन्ते । ये । अभिदृगधाः । ये । अनभिदृगधाः ।
तेभिः स्वरात्सुनीतिमेतां
रथावशं तन्वं कलयस्व ॥ मर्षे । दिवः । स्वधया । माद्यन्ते ।
तेभिः । स्वरात् । असुनीतिम् । एताम् ।
रथावशम् । तन्वम् । कलयस्व ॥

14 yé Agnidagdhá yé áagni-
dagdhá,
mádhye diváḥ svadháyā mādá-
yante,
tébhiḥ suarāṭ ásunītim etám
yathávásám tanúam kalpa-
yasya.

Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body according to thy power for this spirit-guidance.

yé áagnidagdháḥ: that is, buried. mádhye diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c); tébhīs: in association with them (199 A 1), as they know the path of the dead. svarāt: as sovereign lord who acts according to his will (yathāvāsām); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Agnisvāttās), and in this stanza itself (Agnidagdhās). tanvām kalpayasva: *the body of the deceased*; the words svayām tanvām kalpayasva (VS. xxiii. 15) are explained in SB. xiii. 2, 7, 11: svayām rūpām kuruṣva yādīśam ichāsi *assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b yathāvāsām tanvām cakra (= cakra) esāḥ *he has taken a body according to his will*; the corresponding Pada in the AV. (xviii. 3, 59) reads yathāvāsām tanvāḥ kalpayāti *may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tanvā, jātavedas, tābhīr vahainām sukītām u lokām *with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. ásunītim etām: dependent, like tanvām, on kalpayasva: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (ásu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8 cd: ástam ehi; sām gachasva tanvā *go home; unite with thy (new) body*; and x. 16, 5 sām gachatām tanvā, jātavedah *let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (aksás) consisted of the nuts of a large tree called vibhīdaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वि॒पा॒ मा॒ बृ॒हतो॒ मा॒द॒यन्ति॒
प्रा॒वि॒पा॒ इ॒रि॒ण्ये॒ वर्ष॒ताना॒ः॒ ।

प्रा॒वि॒पा॒ः॒ । मा॒ । बृ॒हतः॒ । मा॒द॒यन्ति॒ ।
प्रा॒वि॒पा॒ः॒ । इ॒रि॒ण्ये॒ । वर्ष॒ताना॒ः॒ ।

सोमस्येव मौजवृतस्य भक्षो सोमस्येव । मौजवृतस्य । भक्षः ।
विभीदको जागृत्विर्मङ्गलमकान् ॥ विभीदकः । जागृत्वः । मङ्गलम् । अक्षान् ॥

1 prāvepā mā bṛhatō mādayanti
pravātejā īriṇe vārvṛtānāh.
sómasyeva Maujavatásya bha-
kṣo,
vibhídako jágrvir máhyam
achān.

*The dangling ones, born in a
windy place, of the lofty (tree)
gladden me as they roll on the
dice-board. Like the draught of
the Soma from Mūjavant, the en-
livening Vibhídaka has pleased me.*

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavant as the best. achān: 3. s. s. ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा॑ मिमेषु॒ न जि॒हीङ्क॑ ए॒षा॑ न॑ । मा॑ । मिमेषु॒ । न॑ । जि॒हीङ्क॑ । ए॒षा॑ ।
शि॒वा॑ सखिभ्यु॒ च॑त॒ मङ्ग्लमासीत॑ । शि॒वा॑ । सखिभ्यु॒ । च॑त॒ । मङ्ग्लम् । आ॒-
च॒स्याह॒मेकपरस्य॑ हुतोर्॑ सीत्॑ । आ॒च॒स्य॑ । आ॒हम् । ए॒कपरस्य॑ । हुतोः॑ ।
आ॒नुत्रतामपे॑ जायामरोधम् ॥ आ॒नुत्रताम् । आ॒पे॑ । जायाम् । आ॒रोधम् ॥

2 ná mā mimetha, ná jihīla eṣā: She does not scold me, she is
éivá sákhibhya utá máhyam not angry: she was kind to friends
āsít. and to me. For the sake of a die
aksásyāhám ekaparásya hetór too high by one I have driven away
ánuvratám ápa jāyám arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīla: pf. of hiḍ be angry (cp. p. 3, f. n. 2). sákhibhyas: dat. (p. 318, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). ápa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि चूश्रूपं जायथा रुणद्वि
न नाश्चितो विन्दते मर्दितारम् । द्वेष्टि । चूश्रूः । अपं । जायथा । रुणद्वि ।
यस्वस्येवं वरतो वस्यस्य
नाहं विन्दामि कितवस्य मोगम् । यस्वस्येवं । वरतः । वस्यस्य
न । नाश्चितः । विन्दते । मर्दितारम् । न । अहम् । विन्दामि । कितवस्य । मोगम् ॥

3 dvēṣṭi évaśrūr; ápa jāyā ru-
naddhi;
nā nāthitó vindate marditá-
ram:
ásvasyeva járato vásniasya
náhám vindāmi kitavásya bhó-
gam.

My mother-in-law hates me, my wife drives me away: the man in distress finds none to pity him: 'I find no more use in a gambler than in an aged horse that is for sale.'

ápā runaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitás: the gambler speaks of himself in the 3. prs. ásvasya, iva: agreeing with kitavásya. járatas: pr. pt. of jī waste away. kitavásya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्वस्य
यस्यागृधद्वेदने वाय्यं च ।
पिता माता भातर एनमाङ्गुर्
न जानीमो नयता बुद्धमेतम् ॥

अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
यस्य । अगृधत् । वेदने । वाजो । अचः ।
पिता । माता । भातरः । एनम् । आङ्गुः ।
न । जानीमः । नयत । बुद्धम् । एतम् ॥

4 anyé jāyām pári mr̄santi asya,
yásyágṛdhad védane vājí aksáh.
pitā mātā bhrātara enam āhur :
'ná jānímo, náyatā baddhám
etám'.

Others embrace the wife of him for whose possessions the victorious pitá mātā bhrātara enam āhur : die has been eager. Father, mother, brothers say of him, 'we know him not, lead him away bound'.

ágṛdhad: a. ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājí: to be read with a short final (p. 487, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānímas: 1. pl. pr. of jīā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). *baddhámī*: as a debtor.

५ यदादीधि न दृविषाखेभिः चत् । आ॒दीधि॑ । न । दृविषा॒खि॑ । ए॒भिः॑ ।
 परा॒यद्द्व॒र्व॑ ही॒ये॑ सखिं॒भ्यः॑ । परा॒यद्व॒र्भ्यः॑ । अ॒र्व॑ । ही॒ये॑ । सखि॒ंभ्यः॑ ।
 बुधाश्च बुधवो॑ वाच्मक्त॑ निर्व॒प्ताः॑ । च॑ । बुधवो॑ । वाच्म॑ । अ॒क्त॑ ।
 एमी॒देवां निष्कृतं जाति॒रणी॑व॑ । ए॒भि॑ । इ॒त॑ । ए॒षाम॑ । नि॒ऽकृतम्॑ । जा॒रि॒रणी॑व॑ ।

5 yád adídhye: 'ná davisáni
 ebhih;
 paráyádbhyo áva híye sákhí-
 bhyah',
 niuptás ca babhrávo vácām
 ákrataṁ,
 émid eśām niśkrtám jārinīva.

When I think to myself, 'I will
 not go with them; I shall be left
 behind by my friends as they depart
 (to play)', and the brown ones,
 thrown down, have raised their
 voices, I go straight, like a courtesan,
 to their place of assignation.

á-dídhye: 1. s. pr. Ā. of dhí *think*. davisáni: is ao. sb. of du
 go (of which other forms occur in the AA. and the YV.); some
 scholars think the sense of play to be so necessary that this must be
 an irr. form (is ao. sb.) from div *play* (like a-śthaviṣam, in a Sūtra,
 from śthiv *spit*). ebhis: with the friends. áva híye: pa. of 1. hā
 leave; I am left behind with abl. (cp. 201 A 1). uptás: pp. of vap
 strew. ákrata: 3. pl. Ā. root ao. of kr̥, accented because still
 dependent on yád. Here we have a Jagatī Pāda interposed in a
 Trīṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vácām
 akrata, by ending a Pāda in vii. 108, 8 produces a Jagatī Pāda in a
 Trīṣṭubh stanza. The final vowel of the vb. is here nasalized to
 avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); vii. 29, 6 a;
 see p. 23, f. n. 1). émi id: I go at once (p. 218). eśām: of the dice.

६ स्मार्तेति कित्वः पृष्ठमानो स्माम॑ । ए॒ति॑ । कि॒त्वः॑ । पृष्ठमानः॑ ।
 चैषामीति तुन्वा॒ऽशुशुजानः॑ । चैषामी॑ । इ॒ति॑ । तु॒न्वा॑ । शु॒शुजानः॑ ।
 अ॒चासी॑ अ॒स्य॑ वि॑ तिरन्ति॑ कामं॑ । अ॒चासी॑ । अ॒स्य॑ । वि॑ । ति॒रन्ति॑ । का॒मम्॑ ।
 प्रतिदीन्ते॑ दृधत्॑ आ॒कृतानि॑ । प्र॒तिदीन्ते॑ । दृ॒धतः॑ । आ॑ । कृ॒तानि॑ ।

6 sabhám eti kitaváh pṛchá-
māno,
jeṣyámīti, tanuś śūśujānah.
akṣásō asya vī tiranti kámam,
pratidívne dādhata á kṛtāni.

The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā: accent, p. 450, 2 b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tī cross. pratidíván: dec., 90, 3; dat. with verbs of giving (200 A 1). á dadhataś: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣásas; with prp. following (p. 462, 18 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtám.

④ अ॒चास॑ इद॑ङ्ग॒शिनो॒ नितो॑दिनो॒ अ॒चासः॑ । इत् । अ॒ङ्ग॒शिनः॑ । नितो॑दिनः॑ ।
नि॒श्चलो॑न॒स्तप्ना॒स्ता॒पथि॒ष्ववः॑ । नि॒श्चलो॑नः॑ । तप्ना॑ः । सा॒पथि॒ष्ववः॑ ।
कु॒मार॒दै॒ष्णा॑ ज्यंतः॑ पुन॒र्हणो॑ कु॒मार॒दै॒ष्णाः॑ । ज्यंतः॑ । पुन॒ः॒हणः॑ ।
मध्वा॑ संपृत्ताः॑ कित॒वस्तु॑ व॒र्हणो॑ । मध्वा॑ । सम॒पृत्ताः॑ । कित॒वस्तु॑ । व॒र्हणो॑ ॥

7 akṣásā id aṅkuśíno nitodíno,
nikítvánas tápanás tāpayiṣṇá-
vah;
kumárádeṣṇā, jáyataḥ punar-
háno,
mádhvā sámprktāḥ kitavásya
barhánā.

The dice are hooked, piercing, deceitful, burning and causing to burn; presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler.

tāpayiṣpávas: causing the gambler to pain others by his losses. kumárá-deṣṇā: giving gifts and then taking them back like children. punarháṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sám-prktāḥ: pp. of pre *mit*. barhánā: inst. s. (p. 77); with objective gen. (p. 820).

८ चिपच्चाशः क्रीङ्गति ब्राते एषां द्वेव इव सुविता सुवर्धमा । उद्यस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्येतोति ॥ चिपच्चाशः । क्रीङ्गति । ब्रातः । एषाम् । द्वेवः । इव । सुविता । सुवर्धमा । उद्यस्य । चित् । मन्यवे । न । नमन्ते । राजा । चित् । एष्यः । नमः । इत् । इत्येतोति ॥

8 tripañcāśāḥ krīlati vrāta eṣām,
devā iva Savitā satyādharmā :
ugrasya cīn manyāve nā nam-
ante ;
rājā cid ebhyo nāma it kṛyoti.

*Their host of three fifties plays
like god Savitṛ whose laws are
true : they bow not before the wrath
of even the mighty ; even a king
pays them obeisance.*

tripañcāśās : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuna, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, nāmas : with dat. (p. 311, 7 and 312, 2 a).

९ नीचा वर्तन्त उपरि सुरव्य
अहस्तासो हस्तवन्तं सहन्ते ।
द्विव्या अङ्गारा इरिये नुप्ताः
शीताः सन्तो इदयं निर्दैहन्ति ॥

9 nicā vartanta, upāri sphuranti.
ahastāso hāstavantam sahante.
divyā ángārā íriye níuptāḥ,
śitāḥ sānto, hṛdayam nír dah-
anti.

नीचाः । वर्तन्ते । उपरि । सुरव्य ।
अहस्तासः । हस्तवन्तम् । सहन्ते ।
द्विव्याः । अङ्गाराः । इरिये । निर्दैहन्ताः ।
शीताः । सन्तः । इदयम् । निः । दुहृत्तिः

*They roll down, they spring up-
ward. Though without hands, they
overcome him that has hands.
Divine coals thrown down upon
the gaming-board, being cold, they
burn up the heart.*

Every Pāda in this stanza contains an antithesis: nīcā—upāri; ahastāsah — hāstavantam; divyāḥ — īriṇe; sítāḥ — nír dahanti, divyás: alluding to their magic power over the gambler; cp. barhánā in 7 d. ángārás: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 8, 1, 10: adhidévanam vā agnís, tásya eté 'ngārā yád aksáḥ *the gaming-board is fire, the dice are its coals.*

१० जाया तप्यते कितवस्य हीना
माता पुत्रस्य चरतः क्व स्वित् ।
कृष्णावा विभ्युद्धनेभिष्मानो
अन्वेषामस्युप नक्तमेति ॥

10 jāyā tapyate kitavásya hīnā,
mātā putrásya cárataḥ kúa svit.
rñāvā bíbhyaḥ dhánam ichá-
māno,
anyéśām ástam úpa náktam eti.

जाया । तप्यते । कितवस्य । हीना ।
माता । पुत्रस्य । चरतः । क्व । स्वित् ।
कृष्णावा । विभ्यत् । धनेभ् । इक्ष्मानः ।
अन्वेषाम् । अस्यम् । उप । नक्तम् । एति ।

*Forsaken the wife of the gambler
is grieved, the mother (too) of the
son that wanders who knows where.
Indebted, fearing, desiring money
he approaches at night the house of
others.*

hīnā: pp. of hā leave. putrásya: the gambler. tapyate must be supplied with mātā. rñā-vā: lengthening of final a before v (15, 1 c). bíbhyaḥ: pr. pt. of bhī fear. úpa eti: probably for the purpose of stealing, to explain c. náktam: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्टाये कितवं ततापा-
न्वेषां जायां सुकृतं च योनिम् ।
पूर्वाङ्के अश्वान्युयुजे हि वृभून्
सो अप्येरन्ते वृष्ट्वः पंपाद ॥

स्त्रियम् । दृष्टाये । कितवम् । ततापा-
न्वेषाम् । जायाम् । सुकृतम् । च । यो-
निम् ।
पूर्वाङ्के । अश्वान् । युयुजे । हि । वृभून् ।
सः । अप्ये । अन्ते । वृष्ट्वः । पंपाद ॥

11 stríyam dr̥ṣtváya kitavám ta-
tāpa,
anyéśām jāyām, súkṛtam ca
yónim

*It pains the gambler when he
sees a woman, the wife of others
and their well-ordered home. Since
he yokes the brown horses in the*

pūrvāhṇē ásvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). drṣtváya: gd. of drs see, agreeing with kitavám as the virtual subject (210). striyam (p. 88, β): jayám as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. ásvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

२ यो वः सेनानीर्भृतो गुणस्य यः । वः । सेनानीः । महृतः । गुणस्य ।
राजा ब्रातस्य प्रथमो बृमूर्वे । राजा । ब्रातस्य । प्रथमः । बृमूर्वे ।
तस्मै कृणोमि न धना कृणधिमि तस्मै । कृणोमि । न । धना । कृणधिमि ।
दश्चाहं प्राचीस्तदृतं वदामि ॥ दश्च । अहम् । प्राचीः । तत् । कृतम् ।
वदामि ॥

2 yó vah senānī mahatō gaṇasya, To him who as the general of
rājā vrātasya prathamō ba- your great throng, as king has
bhūva, become the first of your host, I
tásmai kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—
ad hmi'; 'I withhold no money—this is truth
dáśahám práciṣ, 'tád ṛtám va- I say'.
dāmi'.

yó vah: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kṛṇomi práciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. práciṣ: A. pl. f. of práñi, used predicatively (198, 1). tásmai: dat. of advantage (200 B 1). ná dhanā

runadhmi : that is, 'I have no money left for you ;' these words in sense come after prácis, expressing what is implied by that gesture. rtám : predicative, *I say this as true* (198, 1).

१३ अ॒चैर्मा दी॒वः कृ॒षिमि॒त्कृ॒षस्त्
वित्तं र॒मस्त् ब॒ङ्गं मन्य॒मानः ।
तत्त्वं गावः कितव् तत्त्वं जाया
तत्त्वे वि चृष्टे सवितायमर्यः ॥

अ॒चैः । मा । दी॒वः । कृ॒षिम् । इत् । कृ॒षस्त्
वित्ते । र॒मस्त् । ब॒ङ्गं । मन्य॒मानः ।
तत्त्वं । गावः । कितव् । तत्त्वं । जाया ।
तत् । मे । वि । चृष्टे । सविता । अ॒र्यम् ।
अ॒र्यः ॥

18 aksáir má divyah; kṛśim it kṛśasva;
vitté ramasva, bahú mányā-
mānah;
tátra gávah, kitava, tátra jāyā:
tán me ví caste Savitáyám
aryáh.

'Play not with dice; ply thy
tillage; rejoice in thy property,
thinking much of it; there are thy
cattle, O gambler, there thy wife':
this Savitṛ here, the noble, reveals
to me the caste Savitáyám to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitṛ. divyas: 2. s. inj. of div *play* with má (p. 240). ramasva: with loc. (204, 1 a). tátra: cattle and wife can be regained by acquiring wealth. caste: 3. s. pr. of eaks. me: dat. (200 A c). ayám: as actually present. aryás: *noble*, as upholder of moral law.

१४ मि॒त्रं कृ॒गुध्वं खलु॒ मृ॒क्ता॒ नो॒
मा॒ नो॒ घो॒रेण॒ चरता॒भि॒ धृ॒णु॒ ।
नि॒ वो॒ तु॒ मन्यु॒विंशति॒मर्ता॒तिर्॒
अ॒न्यो॒ वृ॒भूणां॒ प्रसितौ॒ न्वसु॒ ॥

मि॒त्रम् । कृ॒गुध्वम् । खलु॒ । मृ॒क्तते॒ । नः॒ ।
मा॒ नः॒ । घो॒रेण॒ । चरत॒ । अ॒भि॒ । धृ॒णु॒ ।
नि॒ । वः॒ । तु॒ । मन्यु॒ । वि॒शताम्॒ ।
अ॒न्यो॒ । वृ॒भूणाम्॒ । प्रसितौ॒ । नु॒ । अ॒सु॒ ॥

14 mitrám kṛṇudhvam khálu, mr-
látā no.
má no ghoréṇa caratābhi dhr-
ṣṇú.

Pray make friendship, be gracious
to us. Do not forcibly bewitch us
with magic power. Let your wrath,
your enmity now come to rest. Let

ni vo nú manyúr viśatām, *another now be in the toils of the
áratir.*
brown ones.

anyó babhrūnám prásitau nú
astu.

mṛlátā (2. pl. ipv. of mrd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata, abhi: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUSA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Purusa-sükta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named Purusa. The act of creation is here treated as a sacrifice in which Purusa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Purusa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anustubh; 16 Tristubh.

१ सुहस्रशीर्षा पुरुषः

सुहस्राच्चः सुहस्रपात् ।

स भूमि विश्वतो वृत्ता-

व्यतिष्ठश्चाकुलम् ॥

1 sahásraśírṣā Púruṣaḥ,
sahásrākṣāḥ, sahásrapāt.
sá bhúmim viśváto vṛtvā-
áty atisthad daśāngulám.

सुहस्रशीर्षा । पुरुषः ।

सुहस्राच्चः । सुहस्रपात् ।

स । भूमिं । विश्वतः । वृत्ता ।

व्यति । अतिष्ठत् । दशः अकुलम् ॥

Thousand-headed was Purusa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.

sahásraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣás: of the very numerous Bv. cds. formed with sahásra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). dasāngulám: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

१ पुरुष एवेदं सर्वं	पुरुषः । एव । इदम् । सर्वम् ।
यद्यूतं च च मर्वम् ।	यत् । मूर्तम् । यत् । च । मर्वम् ।
उतामृतत्वस्तेशानि	उत् । अमृतत्वस्त्व । ईशानः ।
यदन्नेनातिरोहति ॥	यत् । अन्नेन । अतिरोहति ॥

2 Púruṣa evédám sárvam
yád bhútám yáca bháviam.
utámr̥tatvásyásáno,
yád ánnenátiróhati.

Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásya: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricvata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ánnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food; or, and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-	एतावान् । अस्य । महिमा ।
तो च्चायांस्य पुरुषः ।	तोः । च्चायांन् । च । पुरुषः ।
पादोऽस्य विश्वा मूर्तानि	पादः । अस्य । विश्वा । मूर्तानि ।
चिपादस्यामृतं द्विवि ॥	चिपाद । अस्य । अमृतम् । द्विवि ॥

३ etáván asya mahimá,
ato jyáyámá ca Púruṣah.

Such is his greatness, and more than that is Puruṣa. A fourth of

pádo 'sya vís̄vā bhūtāni;
tripád asyāmítam̄ divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etávān asya: irr. Sandhi for etávān̄ asya (occurring also in x. 85, 45: putrān̄ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). átas: equivalent to an ab. after the cpv. (201, 3). jyáyāmás ca: on the Sandhi, see 40 a. Púrusas: a metrical lengthening for Púrusas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amítam̄: equivalent to amrtatvá.

३ चिपादूर्धे उदैत्युर्धः
पादौ इत्यहामन्तुनः ।
ततो विष्वङ्गव्यक्तामत
साशनानश्चने अभि ॥

चिपात् । उर्ध्वः । उत् । एत् । पूर्वः ।
पादः । अत्युर्धः । इह । अभवत् । पुनरिति ।
ततः । विष्वङ्गः । वि । अव्यक्तामत् ।
साशनानश्चने इति । अभि ॥

४ tripád ürdhvá úd ait Púrusah; pádo 'sye hábhavat púnah.
tátó vís̄vān̄ ví akrāmat
sásanānaśané abhí.

With three quarters Purusa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihá: in this world. púnah: that is, from his original form. tátas: from the earthly quarter. ví akrāmat abhí: distributed himself to, developed into. sásana-anasáné: animate creatures and inanimate things; this ed. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

१ तस्माद्विराठ्जायत
विराजो अधि पूर्वः ।
स जातो अत्यरिच्यत
पश्चाद्भूमिमध्ये पुरः ॥

तस्मात् । विद्वाद् । अवायत ।
विद्वरावः । अधि । पूर्वः ।
सः । जातः । अति । अतिच्यत ।
पश्चात् । मूर्मिम् । अथो इति । पुरः ॥

5 tásmād Virāl ajāyata,
Virājō ádhi Púrusah.
sá jātō áty aricayata
paścād bhúmim átho puráh.

*From him Virāj was born, from
Virāj Purusa. When born he
reached beyond the earth behind
and also before.*

tásmād: from the undeveloped quarter of Purusa. Virāl: as intermediate between the primaeval Purusa and the evolved Purusa; cp. x. 72, 4: Áditer Dákṣa ajāyata, Dákṣād u Áditih pári *from Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 3, n. 2. With c d cp. 1 c d. átho: 24.

६ यत्पुरुषेण हृविषा
देवा यज्ञमतन्वत ।
वसन्तो अस्त्वासीदाज्यं
यीम इधमः शुरद्विः ॥

यत् । पुरुषेण । हृविषा ।
देवाः । यज्ञम् । अतन्वत् ।
वसन्तः । अस्त् । आसीत् । आज्यम् ।
यीमः । इधमः । शुरत् । हृविः ॥

6 yát Púruṣena havíṣā
devā yajñám átanvata,
vasantó asyāsīd ájyam,
grīṣmá idhmáh, sárad dhavíh.

When the gods performed a sacrifice with Purusa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Purusa an ideal human sacrifice to the primaeval Purusa. átanvata: 3. pl. ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavíh: 54.

७ तं यज्ञं वर्हिषि प्रीचून्
पुरुषं ज्ञातमयतः ।
तेन देवा अयजन्त
साधा चृष्टयस्तु ये ॥

तम् । यज्ञम् । वर्हिषि । प्र । औचून् ।
पुरुषम् । ज्ञातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साधाः । चृष्टयः । च । ये ॥

7 tám yajñám barhíṣi práukṣan
Púruṣam játám agratáh:

That Purusa, born in the beginning, they besprinkled as a sacrifice

téna devá ayajanta,
sādhyá ḍsayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātám agratás: the evolved Puruṣa, born from Viraj (5 b), the same as in 6 a. prá-auksan: 3. pl. ipf. of 1. uks *sprinkle*. ayajanta: = yajñám ētanvata in 6 b. Sādhyás: an old class of divine beings (here probably in apposition to devás), cp. 16 d. ḍsayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ḍsayas.

८ तस्माद्यज्ञात्सर्वज्ञतःः

संमृतं पृष्ठदात्यम् ।
पृशुल्लांच्छ्रेव वायवान् ।
आरुष्णान्प्राम्यात् चे ॥

8 tasmād yajñāt sarvahūtaḥ
sāmbhṛtam pr̄ṣadājyām:
paśūn tāmś cakre vāyavyān,
āranyān, grāmiāś ca yé.

तस्मात् । यज्ञात् । सर्वज्ञतःः ।

समृतम् । पृष्ठतदात्यम् ।
पृश्वन् । तान् । चक्रे । वायवान् ।
आरुष्णान् । प्राम्याः । च । चे ॥

From that sacrifice completely offered was collected the cloisted butter: he made that the beasts of the air, of the forest, and those of the village.

tasmād: ab. of the source (201 A 1). sāmbhṛtam: as finite vb. pr̄ṣad-ājyām: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāmś: attracted to paśūn for tāt (pr̄ṣadājyām); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 81, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āranyān: that is, wild. grāmyāś ca yé = grāmyān, that is, tame; cp. ḍsayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वज्ञतुः

चक्रः सामानि चक्षिरे ।
क्षद्वांसि चक्षिरे तस्माद् ।
चक्षुस्तस्माद्यायत ॥

तस्मात् । यज्ञात् । सर्वज्ञतःः ।

चक्रः । सामानि । चक्षिरे ।
क्षद्वांसि । चक्षिरे । तस्मात् ।
चक्षुः । तस्मात् । चक्षायत ॥

११ tásmād yajñást sarvahúta
ścaḥ sámāni jajñire;
chándámsi jajñire tásmād;
yájus tásmād ajéyata.

From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.

īcas: the Rigveda. sámāni: the Sāmaveda. jajñire: 3. pl. pf. Ā. of jan̄ beget. yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

१० तस्मादश्वां अजायन्त्

ये के चौभूयादतः ।

गावौ ह जङ्गिरे तस्मात्

तस्माज्जाता अजावयः ॥

१० tásmād áśvā ajéyanta

yé ké ca ubhayádataḥ.

gávo ha jajñire tásmāt;

tásmañ játā ajāváyah.

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajāváyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः:

कतिधा व्यक्त्ययन् ।

मुखं किमस्त् कौ वाह्न

का चक्र पादां उच्चिते ॥

११ yát Púruṣam viádadhuḥ,

katidhā ví akalpayán?

múkham kíṁ asya? káu báhú?

ká tṝ́ pādā ucyete?

तस्मात् । अश्वाः । अजायन्त् ।

ये । के । च । चौभूयादतः ।

गावौ । ह । जङ्गिरे । तस्मात् ।

तस्मात् जाता: । अजावयः ॥

From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.

यत् । पुरुषम् । वि । व्यदधुः ।

कतिधा । वि । व्यक्त्ययन् ।

मुखम् । किम् । अस्त् । कौ । वाह्न इति ।

कौ । चक्र इति । पादौ । उच्चिते इति ।

When they divided Puruṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?

vi-śādadhur: when the gods cut up Puruṣa the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 16 c) accepts the prp. in a subordinate clause (p. 468, 20 B). kāu: the dual ending *ka* for the normal *ā* before consonants (cp. note on x. 42, 10 a); kā and pádā before ū: 22. ucyete: 3, dū, pr. pa. of *vac sprech*: Pragṛhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
कुरु तदस्य यदैश्चः
पद्मां शूद्रो अजायत ॥

12 brāhmaṇo 'sya mukham āśid,
bāhū rājanīyah kṛtāḥ;
ūrū tād asya yád vāiśyah;
padbhyaṁ śūdrō ajāyata.

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
कुरु इति । तत् । अस्य । यत् । वैश्चः ।
पद्मां शूद्रः । अजायत ॥

*His mouth was the Brāhmaṇ,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanīyāḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanīyah, for kṛtāu (cp. 194, 3). yád vāiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya.* padbhyaṁ: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्
चर्षोः सूर्यो अजायत ।
मुखादिन्द्रसामिष्व
प्राणाद्युरजायत ॥

13 candramā mānaso jātāś;
cākṣoḥ sūryo ajāyata;
mukhād īndras ca Agniś ca,
prāṇād Vāyūr ajāyata.

चन्द्रमाः । मनसः । जातः ।
चर्षोः । सूर्योः । अजायत ।
मुखात् । इन्द्रः । च । अमिष्वः । च ।
प्राणात् । वायुः । अजायत ॥

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cáksos*: ab. of *cáksu* used only in this passage = the usual *cáksus*; in the Funeral Hymn (x. 16, 3) *súryas* and *cáksus*, *vátas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्या आसीदुन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्षे द्वौः समवर्तत ।	शीर्षाः । द्वौः । सम् । अवर्तत् ।
पद्मां भूमिदिशः श्रोचात्	पद्माम् । भूमिः । दिशः । श्रोचात् ।
तथा लोकां अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

१४ nábhyaś āśid antárikṣam;	<i>From his navel was produced</i>
śírṣnó dyáuh sám avartata;	<i>the air; from his head the sky was</i>
padbhyaám bhúmir, díśah śró-	<i>evolved; from his two feet the earth,</i>
trāt:	<i>from his ear the quarters: thus</i>
táthā lokáṁ akalpayan.	<i>they fashioned the worlds.</i>

nábhyaś: ab. of nábhi inflected according to the ī dec. (p. 82 a).
 śírṣnás: ab. of śírṣán (90, 1 a; p. 458, 2). sám avartata: this vb. is to be supplied in e; cp. ádhi sám avartata in x. 129, 4. akalpayan: ipf. cs. of klp; *they* (the gods) *fashioned*.

१५ सप्तास्त्रासन्परिधयस्	सप्त । अस्त्र । आसन् । परिधयः ।
चिः सप्त सुमिधः द्वृताः ।	चिः । सप्त । सुमिधः । द्वृताः ।
देवा यद्युच्चं तन्वाना	देवाः । यद् । युच्चम् । तन्वानाः ।
अवध्नुरुषं पुशुम् ॥	अवध्न । पुरुषम् । पुशुम् ॥

१५ saptásyāsan paridháyas;	<i>Seven were his enclosing sticks;</i>
tríh saptá samídhaḥ kṛtāḥ;	<i>thrice seven were the faggots made,</i>
devá yád, yajñiám tanváná,	<i>when the gods performing the sacri-</i>
ábadhnan Púrusam paśum.	<i>fice bound Purusa as the victim.</i>

paridháyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá: as a sacred number. tanvánás: ep. 8 b. ábadhnan: 3. pl. ipf. of bandh; cp. púrusena haviśa in 6 a and tám yajñiám Púrusam in 7 a b. paśum: as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास्
तानि धर्माणि प्रथमान्यासन् ।
ते हु नाकं महिमानः सचन्
यत् पूर्वे साध्याः सन्ति देवाः ॥

यज्ञेन । यज्ञम् । यज्ञमयजन्त । देवाः ।
तानि । धर्माणि । प्रथमान्यासन् । आसन् ।
ते । हु । नाकं । महिमानः । सचन् ।
यत् । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de-
vás:
táni dhármáni prathamáni āsan.
té ha nákam mahimánaḥ sa-
canta,
yátra púrve Sádhiaḥ sánti,
deváḥ.

With the sacrifice the gods sacri-
ficed to the sacrifice: these were
the first ordinances. These powers
reached the firmament where are
the ancient Sádhyas, the gods.

ayajanta: this vb. ordinarily takes the acc. of the person wor-
shipped and the inst. of that with which he is worshipped (308, 1 f);
the meaning here is: they sacrificed to Puruṣa (here appearing as
a sacrifice, like Viṣṇu in the Bráhmaṇas) with the sacrifice in which
he was the victim. té mahimánaḥ: probably the powers residing
in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRI

The goddess of night, under the name of Rátri is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n, combined with uṣás, Night appears as a dual divinity with Dawn in the form of Usásá-náktá and Náktosássá, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.

१ रात्रि चक्षदायुती
पुरुचा देवत् अभिः ।
विश्वा अधि अधिः अधिः ॥

रात्रि । वि । चक्षदायुती ।
पुरुचा । देवत् । अभिः ।
विश्वा । अधि । अधिः । अधिः ॥

1 Rātrī vī akhyad īyatī
purutrā devī akṣabhiḥ :
vīsvā ádhi śriyo 'dhita.

*Night approaching has looked
forth in many places with her eyes:
she has put on all glories.*

vī akhyat: a. so. of khyā see (147 a 1). ī-yatī: pr. pt. f. of
ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣabhis:
99, 4; the eyes are stars. ádhi adhita: root ao. A. of dhā put
(148, 1 a). śriyās (A. pl. of śri; 100 b, p. 87); the glories of starlight.

2 श्रीविष्णु अमर्त्या
निवतीं देवुद्वृहतः ।
ज्योतिषा वाधते तमः ॥

श्री । देवु । अमर्त्या । अमर्त्या ।
निवतीं । देवु । उत्तरवतः ।
ज्योतिषा । वाधते । तमः ॥

2 á urv aprā ámartiā
nivatō devī udvātah:
jyotiṣā bādhate tāmāḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

á aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyotiṣā:
with starlight.

3 निह स्वसारमस्तुतो-
षसं देव्याद्यती ।
शपेदु हासते तमः ॥

निः । उं इति । स्वसारम् । अहत् ।
चृष्टसम् । देवी । आद्यती ।
शपं । इत् । उं इति । हासते । तमः ॥

8 nír u svásāram askṛta
Uṣásam devī īyatī:
áped u hāsate tāmāḥ.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nír askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as nīṣ-kuru (A.V.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkr̄ṇvánti, páriṣkr̄ta, sámṣkr̄ta). Uṣásam: *Dawn* here used in the sense of *daylight* (dec., 88, 2 a). nír u — ápa id u : in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 3. s. sb. Ā. of the s. ao. of 2. hā go forth (p. 162, 2).

४ सा नो अद्य यस्ता वृद्य
नि ते यामन्नविक्षहि ।
दृष्टि न वृस्तिं वर्यः ॥

4 sā nō adyā, yásyā vayám
ní te yámann ávikṣmahi,
vṛksé ná vasatím váyah.

सा । नः । अद्य । यस्ता: । वृद्यम् ।
नि । ते । यामन् । अविक्षहि ।
दृष्टि । न । वृस्तिम् । वर्यः ॥

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sā: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from áyatí in 3 b. yásyās . . te for tvám yásyās, a prs. prn. often being put in the rel. clause. yáman: loc. (90). ní.. ávikṣmahi: s. ao. Ā., *we have turned in* (intr.). vasatim: governed by a cognate vb. to be supplied, such as *return to*. váyas: N. pl. of ví *bird* (99, 3 a).

५ नि यामासो अविचत्
नि पद्मन्तो नि पक्षिणः ।
नि श्वेनासंचिदुर्धिनः ॥

5 ní grámāsō avikṣata,
ní padvánto, ní paksínah,
ní śyenásás cid arthínah.

नि । यामासः । अविचत् ।
नि । पद्मन्तः । नि । पक्षिणः ।
नि । श्वेनासः । चित् । उर्धिनः ॥

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

ní avikṣata: 3. pl. Ā. s. ao. of viś *enter*. grámāsas: = *villagers*. ní: note the repetition of the prp. throughout, in place of the od. vb.: a common usage.

६ यावद्या वृक्षं दृक्षं
यावद्य द्विनमृम्ये ।
अथा नः सुतरा मव ॥

यावद्य । वृक्षम् । दृक्षम् ।
यावद्य । द्विनम् । द्विम्ये ।
अथा । नः । सुतरा । मव ॥

6 yāváyā vṛkiam vṛkam,
yaváya stenám, ūrmie;
áthā nah sutára bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in ú, as well as in i, r, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapāṭha invariably gives *yavaya*; the final vowel is metrically lengthened (in b it is long by position before st). vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

७ उपे मा पेरिशृतमः:
कृष्णं व्यक्तमस्थित ।
उषे चृणेव यातय ॥

उपे । मा । पेरिशृत । तमः ।
कृष्णम् । व्यक्तम् । अस्थित ।
उषे । चृणाऽइव । यातय ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇam, viaktam asthita:
Úṣa rneva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

úpa asthita: 3. s. Ā. of root ao. of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātri, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

८ उपे ते गा दृवाकरं
वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥

उपे । ते । गा । दृवाकरं ।
वृणीष्व । दुहितः । दिवः ।
रात्रि । स्तोमम् । न । जिग्युषे ॥

8 úpa te gá ivákaram,
vṛṇīṣvá, duhitar divaḥ,
Rātri, stómam ná jigyúṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

úpa á akaram (1. s. root ao. of *kṛ*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupā iva ākaram *I have driven up songs of praise for thee like a herdsman.* vṛṇiśvā : 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyūṣe : dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (āsat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Trisṭubh.

१ नासदासीन्नो सदासीत्तदानीं न । असत् । आसीत् । नो इति । सत् ।
 नासीद्रज्ञो नो वीमा पुरो यत् । असीत् । तदानीम् ।
 किमावरीवः कुहु कस्य शर्मन् । न । आसीत् । रजः । नो इति । विद्वीम ।
 अस्मः किमासीद्रहनं गमीरम् ॥ परः । यत् ।
 किम् । आ । अवरीवरिति । कुहु । कस्य ।
 शर्मन् ।
 अस्मः । किम् । आसीत् । गहनस् । ग-
 मीरम् ॥

१ násad āsīn, nō sád āsít tada-
 ním;
 násid rájo nō viomā paró yát.
 kím āvarīvah? kúha? kásya
 sármann?
 ámbhah kím āsíd, gáhanam ga-
 bhíram?

*There was not the non-existent
 nor the existent then; there was
 not the air nor the heaven which is
 beyond. What did it contain?
 Where? In whose protection?
 Was there water, unfathomable,
 profound?*

Cf. ŚB. x. 5, 3, 1 : ná, iva vā idám ágréssad āsíd ná, iva sád
 āsít verily this (universe) was in the beginning neither non-existent nor
 existent as it were. tadáním: before the creation. āsít: the usual

form of the 3. s. ipf. of as *be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *á avarīvar*: 3. s. ipf. int. of *vr̥ cover* (cp. 178, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where was it?* *kásya sárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ámbhas*: cp. 3 b, and TS., *ápo vā idám ágre salilám āsít this(universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीद्मृतं न तर्हि
न रात्रा अहू आसीत्केतः ।
आनीदवातं स्वधया वदेकं
तस्माद्बन्धनं परः किं चनासे ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्रा॑ः । अहूः । आसीत् । प्रकेतः॑ ।
आनीत् । अवातम् । स्वधया॑ । तत् । एकम् ।
तस्मात् । हृ । अन्यत् । न । परः । किम् ।
चन । आस॑ ॥

२ नामृत्युरासीद्, अमृतमना
तर्हि.
नारात्रिएहनासीतप्रकेताह॑.
आनीदवातमस्वधयाताद॑
एकम्.
तस्माद्द्वान्याननापराह॑किम्
कानासा.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

rātryās: gen. of *rātrī* (p. 87). *áhnas*: gen. of *áhan* (91, 2). *ánit*: 3. s. ipf. of an *breathe* (p. 143, 3 a). *tásmād*: governed by *anyád* (p. 317, 3). *dha* for *ha*: 54. *anyán ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of as *be* (185, 2).

३ तम आसीत्तमसा गूह्मये
इप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनान्वर्पिहितं यदासीत्
तपस्सुकावहिनाजायैतैकम् ॥

तमः । आसीत् । तमसा । गूह्मये ।
अप्रकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेने । आसु । अर्पिहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अवायत् । एकम् ॥

8 támā ásít támāsā gúlhám ágre ; *Darkness was in the beginning hidden by darkness ; indistinguishable, this all was water. That*
 apraketám salilám sárvam ā idám. *which, coming into being, was covered with the void, that One arose through the power of heat.*
 tuchyénābhú ápihitam yád ásít, tágasas tám mahinájáyatáikam.

gúlhám : pp. of guh *hide* (69 c, cp. 3 b γ, p. 3 and 13). ás : 3. s. ipf. of as *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with ásít. b is a Jagatí intruding in a Tristubh stanza (cp. p. 445, f. n. 7). ábhú : the meaning of this word is illustrated by á-babhúva in 6 d and 7 a. mahiná = mahimná (90. 2, p. 69).

8 कामस्तद्ये समवर्तताधि ।	कामः । तत् । अर्थे । सम् । अवर्तते ।
मनसो रेतः प्रथमं यदासीत् ।	अधि ।
सुतो बन्धुमसंति निरविन्दन् ।	मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
हुदि प्रतीष्ठा कुवयो मनीषा ॥	सतः । बन्धुम् । असंति । निः । अविन्दन् ।
	हुदि । प्रतीष्ठा । कुवयः । मनीषा ॥

4 kámas tát ágre sám avarta-
 tádhi,
 mánaso rétah prathamám yád
 ásít.
 sató bándhum ásati nír avindan
 hrdí pratíṣyā kaváyo maníṣā.

Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent.

ádhi sám avartata : 3. s. ipf. Á. of vṛt *turn*, with sám *come into being*; ádhi *upon* makes the verb transitive = *come upon, take possession of*. tát that = tát ékam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). yád : referring to kámas is attracted in gender to the predicate n. rétas. satás : they found the origin of the evolved world in the unevolved. pratiṣyā : the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapátha. maníṣā : inst. of f. in á (p. 77).

४ तिरुश्चीनो विततो रुश्मिरेषाम् तिरुश्चीनः । विततः । रुश्मिः । एषाम् ।
 अधः स्तिदासीऽदुपरि स्तिदा- अधः । स्तित् । आसीऽत् । उपरि । स्तित् ।
 सीऽत् । आसीऽत् ।
 रेतोधा आसन्नहिमान् आसन् रेतः इधाः । आसन् । महिमानः । आसन् ।
 स्वधा अवस्थात्पर्यतिः परस्तात् ॥ स्वधा । अवस्थात् । प्रयत्निः । परस्तात् ॥

5 tiraścīno vitato raśmīr eśām : Their cord was extended across :
 adhāḥ svid āśī̄3d, upāri svid was there below or was there above?
 āśī̄3t ? There were impregnators, there were
 retodhā āsan, mahimāna āsan; powers; there was energy below,
 svadhā avástāt, práyatiḥ parás- there was impulse above.
 tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c : the cord with which the sages (referred to by eśām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pári yó raśmīnā divó ántān mamé pr̄thivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vītatam (in AV. x. 8, 87) *the extended string* with reference to the earth. āśī̄t : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udātta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āśī̄3t is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively práyatis and svadhā. In TS. iv. 8, 11, 1, mention is made of tráyo mahimānah connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Samhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अङ्गा वेद क इह प्र वीचृत् कः । अङ्गा । वेद । कः । इह । प्र । वीचृत् ।
 कुत् आजाता कुत् इयं विस्तुष्टिः । कुतः । आजाता । कुतः । इयम् । वि-
 अर्वाग्देवा अस्य विसर्जनेना- श्टुष्टिः ।
 धा को वेद यत् आबूवं ॥ अर्वाक् । देवाः । अस्य । विसर्जनेन ।
 अर्थ । कः । वेद । यतः । आबूवं ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájātā, kúta iyám vísṛṣṭih? produced, whence is this creation?
 arvág devá asyá visárjanena: By the creation of this (universe)
 áthā kó veda yáta ābabhúva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a so. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विस्तुष्टिर्यते आबूवं
 यदि वा दुधे यदि वा न । इयम् । विस्तुष्टिः । यतः । आबूवं ।
 यो अस्याध्यक्षः परमे व्योमन् । यदि । वा । दुधे । यदि । वा । न ।
 सो अङ्ग वेद यदि वा न वेद ॥ यः । अस्य । अधिः अक्षः । परमे । वि-
 स्तुष्टिः । यः । अस्य । व्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám vísṛṣṭir yáta ābabhúva; Whence this creation has arisen;
 yádi vā dadhé yádi vā ná: whether he founded it or did not:
 yó asyádhyaikṣah paramé vio- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná veda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). veda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yami. He is associated with Varuna, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Āngirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasant and his mother Saranyū. In her dialogue with him Yami speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pádbiśa) is spoken of as parallel to the bond of Varuna. The owl (úlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyáu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yami, are identical with the Yima and Yimēh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anustubh.

४ यद्यिन्नृते सुपलाशि

द्वैः संपित्ते युमः ।

अत्रा नो विश्वपतिः पिता

पुराणां अतु वेनति ॥

यद्यिन् । वृष्टे । सुपलाशि ।

द्वैः । संपित्ते । युमः ।

अत्रे । नः । विश्वपतिः । पिता ।

पुराणान् । अतु । वेनति ॥

1 yásmin vrksé supalásé
deváih sampíbate Yamáh,
átrā no viápátih pitá
purānám ánu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i. e. *of me* and the other members of the family. pitá: *my deceased father*. purānám: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

2 पुराणां अनुवेनन्तं
चरन्तं पापयासुया ।
असूयन्नभवचाक्षं
तस्मां अस्युहयं पुनः ॥

2 purānám anuvénantam,
cárantam pápáyāmuyá,
asúyánn abhy ácakaśam :
tasmā asprhayaṁ púnah.

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । असुया ।
असूयन् । अभि । अचाक्षम् ।
तस्मै । अस्युहयम् । पुनरिति ॥

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pápá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asúyánn: *being displeased*, that is, with him, opposed to asprhayaṁ, *I longed for him*, that is, to see him again. acakaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

3 यं कुमारं नवं रथम्
अचक्रं मनसाक्षणोः ।
एकेषं विश्वतः प्राप्तम्
अपश्चन्नितिष्ठसि ॥

यम् । कुमार् । नवम् । रथम् ।
अचक्रम् । मनसा । अक्षणोः ।
एकेऽईषम् । विश्वतः । प्राप्तम्
अपश्चन् । अधिं । तिष्ठसि ॥

3 yám, kumāra, návam rátham
acakrám mánasákr̥noḥ,
ékeśam viśvátaḥ práñcam,
ápaśyann ádhi tisṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. acakrám : perhaps because the dead are wafted to Yama by Agni. éka and viśvátaś are opposed : though it has but one pole, it has a front on every side. ápaśyan : because dead.

४ यं कुमारं प्रावर्तयोऽ-
रथं विप्रेभ्यस्यरि ।
तं सामानु प्रावर्तत्
समितो नाव्याहितम् ॥

यम् । कुमारं । प्र । अवर्तयः ।
रथम् । विप्रेभ्यः । परि ।
तम् । साम् । अनु । प्र । अवर्तत् ।
सम् । इतः । नावि । आहितम् ॥

4 yám, kumāra, právartayo
rátham víprebhias pári,
tám sámánu právartata,
sám itó návī áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. právartayas : 2. s. ipf. cs. of vṛt turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapátha, as prá ávartayas ; cp. note on viii. 48, 2 a. ánu prá avartata : 3. s. ipf. Ā. of vṛt : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. víprebhias : the priests officiating at the funeral ; abl. governed by pári (176, 1 a) ; Sandhi, 43, 2 a. sám á-hitam : accent, p. 462, 18 b. návī : the funeral chant is placed on a boat as a vehicle to convey it from here (itás) to the other world.

५ कः कुमारमंजनयुद्
रथं को निरवर्तयत् ।
कः स्तित्तदुव नौ द्रुथाद्
अनुदेवी यथाभवत् ॥

कः । कुमारम् । अजनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । स्तित् । तत् । अव । नः । द्रुथाद् ।
अनुदेवी । यथा । अभवत् ॥

5 káḥ kumárám ajanayad?
rátham kó nír avartayat?
káḥ svit tád adyá no brúyād,
anudéyī yáthábhavat?

Who generated the boy? Who rolled out his car? Who pray could tell us this to-day, how his equipment (?) was?

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? *nír avartayat*: cp. yám právartayo rátham in 4 a b. *anudéyī*: this word occurs only in this and the following verse; it is a f. of *anu-déya*, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्म आततः
पूर्वान्निरर्थणं छृतम् ॥

यथा॑ । अभवत् । अनु॒देयी॑ ।
ततः॑ । अग्रम् । अ॒जायत् ।
पुरस्ता॑त् । बुध्मः॑ । आ॒ततः॑ ।
पूर्वात् । निः॑ अ॒ग्रंनम् । छृतम् ॥

6 yáthábhavad anudéyī,
tátō ágram ajāyata;
purástād budhná átataḥ;
paścán niráyaṇam kṛtám.

As the equipment was, so the top arose; in front the bottom extended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सादृशं
देवमानं यदुच्यते ।

इदम् । यमस्य । सादृशम् ।
देवमानम् । यत् । उच्यते ।

इयमस्त धन्यते नार्कीरु
अयं गीर्भिः परिष्कृतः ॥

7 idám Yamásya sádanam
devamānám yád ucyáte.
iyám asya dhamyate náliś.
ayám girbhíḥ páriskrtah.

The boy here arrives at the abode of Yama. sádanam : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sádanam occurs about a dozen times in the RV., beside the much commoner sádanam. náliś : with s in the nom. (100, 1 a). There is one syllable too many in c (cp. p. 428, 2 a). ayám : Yama. páriskrtas : note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 8 a). girbhis : dec. 82; accent, p. 458, c 1.

VÁTA

This god, as Váta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vayú, who is celebrated in one whole hymn and in parts of others. Váta's name is frequently connected with forms of the root vā, blow, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Váta-Parjanya, while Vayú is often similarly linked with Indra as Indra-Vayú. Váta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : Triṣṭubh.

१ वातस्य तु महिमानं रथस्य
इज्ज्वेति चन्द्रयनस्य धोषः ।
दिविसृष्ट्यावद्युणानि कुरुत्वा
चृतो एति पृथिव्या रेणुमस्त्वा ॥

वातस्य । तु । महिमानम् । रथस्य ।
इज्ज्वन् । एति । चन्द्रयन् । चन्द्रस् । धोषः ।
दिविसृष्ट्यावद्युणानि । कुरुत्वा ।
चृतो इति । एति । पृथिव्या । रेणुम् ।
स्त्वा ॥

1 Vātasya nú mahimānam rá- (I will) now (proclaim) the
thasya : greatness of Vāta's car : its sound
rujánn eti, stanáyann asya goes shattering, thundering. Touch-
ghóśah. ing the sky it goes producing ruddy
divispíg yáti arunáni kṛṇvánn ; hues ; and it also goes along the
utó eti pṛthivyá renúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nú vīryāni prá vocam, and of i. 154 Vīṣṇor nú kam vīryāni prá vocam. ruján : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan : used predicatively like a finite vb. (207) or eti may be supplied. arunáni : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asyā : accent, p. 452. utó : 24. pṛthivyá : inst. expressing motion over, (199, 4).

2 सं प्रेरते अनु वातस्य विष्ठा
ऐनं गच्छन्ति समनं न योषाः ।
ताभिः सुयुक्सुरथै देव ईयते
स्य विश्वस्य सुवनस्य राजा ॥

सम् । प्र । द्वेरते । अनु । वातस्य । विष्ठाः ।
आ । एनम् । गच्छन्ति । समनम् । न ।
योषाः ।
ताभिः । सुयुक्त । सुरथम् । देवः ।
ईयते ।
स्य । विश्वस्य । सुवनस्य । राजा ॥

2 sám prérate ánu Vātasya viṣṭhā : The hosts of Vāta speed on
éinam gachanti sámanam ná together after him : they go to him
yóṣāḥ. as women to a festival. The god,
tābhīḥ sayúk sarátham devá the king of all this world, united
īyate, with them, goes on the same car.
asyá viśvasya bhúvanasya rájā.

sám prá īrate : 3. pl. pr. Ā. of īr ; p. 468, 20 a. viṣṭhás : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣāḥ are com-

pared, the sense being: the rains follow the storm wind (apám sákhā in 3 c), and accompany him on his course. sarátham: an adv. based on the cognate acc. (197, 4). iyate: from i go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. iyamāna occur; e is a Jagati Pāda.

२ अन्तरिक्षे पथिभिरीचमानो
न नि विश्वे कतमच्चनाहः ।
अपां सखां प्रथमजा चृतावा
क्षे स्विच्चातः कुत आ बभूव ॥

अन्तरिक्षे । पथिभिः । ईचमानः ।
न । नि । विश्वे । कतमत् । चन् । अह-
रितिः ।
अपाम् । सखां । प्रथमजाः । चृतावा ।
क्षे । स्वित् । चातः । कुतः । आ । बभूव् ॥

३ antárikṣe pathíbhír iyamāno,
ná ní viśate katamáca canáhah.
apám sákhā prathamajá ṛtāvā,
kua svij játáh, kúta á babhūva?

Going along his paths in the air
he rests not any day. The friend
of waters, the first-born, the holy,
where pray being born, whence
has he arisen?

pathíbhí: inst. in local sense (199, 4). iyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapāṭha. apám sákhā: as accompanied by rain (cp. note on 2 a). prathama-jás: 97, 2. ṛtāvā: 15 c. kvā: = kúa (p. 448). játás: as a finite verb (208); cp. x. 129, 6 b. kúta á babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां सुवनस्य गर्भे
यथावशं चरति देव एषः ।
घोषा इदस्य शृणिवे न रूपं
तस्मै वातांय हविषा विधेम ॥

आत्मा । देवानाम् । सुवनस्य । गर्भः ।
यथावशम् । चरति । देवः । एषः ।
घोषाः । इत । अस्य । शृणिवे । न ।
रूपम् ।
तस्मै । वातांय । हविषा । विधेम ॥

४ átmá devánām, bhúvanasya
gárbho,
yathāvaśám carati devá esáh.

Breath of the gods, germ of the
world, this god fares according to
his will. His sounds are heard.

ghósā id asya śr̄nvire, ná rū- (but) *his form is not (seen).* To
pám. *that Vāta we would pay worship*
tásmai Vātāya havisā vidhema. *with oblation.*

ātmá: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 8, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghósās: cp. 1 b. śr̄nvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. dr̄syate is here easily supplied. vidhema: with dat. (200 A f).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āranyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrihi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. irdec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OL. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpurusa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root that in ā-tas, ā-tra, ā-tha, ā-smāi, ā-syā.	āk-tú, m. ointment; beam of light; (clear) night, x. 14, 9 [āñj anoint].
āmē ātām, v. sānōti, sānūtē : see sāf. āmō-as, n. distress, trouble, ii. 88, 2. 3 ; iii. 59, 2 ; vii. 71, 5.	āks-ā, m. die for playing, pl. dice, x. 84, 2. 4. 6. 7. 13 [perhaps eye = spot].

aks-án, n. *eye* (weak stem of áksi), x. 127, 1.
 á-ksiya-mána, pr. pt. ps. *unfailing*, i. 154, 4 [2. ksi *destroy*].
 akhkhali-kríyā, gd. *hating made a croak*, vii. 103, 3.
 Ag-ní, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 4S, 6; x. 84, 11; *god of fire*, Agni, i. 1-7, 9; 35, 1; vii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 18 [Lat. *igni-s*, Slav. *og-ni*].
 agni-dagdhá, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of *dah burn*].
 agni-dúta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-sváttá, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svád *taste well*].
 ág-ra, n. *front*; *beginning; top*, x. 185, 6; lc. *ágre in the beginning*, x. 129, 3. 4.
 agra-tás, adv. *in the beginning*, x. 90, 7.
 a-ghn-yá, f. *cow*, v. 83, 8 [gdv. *not to be slain, from han slay*].
 ánkus-ín, a. *having a hook, hooked, attractive*, x. 84, 7 [ánkusá *hook*].
 1. áng-a, n. *lamb*, ii. 33, 9.
 2. ángá, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
 ángára, m. *coal*, x. 84, 9.
 Ángira, m. name of an ancient seer, iv. 51, 4.
 Ángiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3. 4. 5. 6; s. as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἄγγελος 'messenger'].
 ac bend, I. P. ácati, úd., *draw up*, v. 83, 8.
 a-cakra, a. (Bv.) *wheelless*, x. 185, 8.
 á-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.
 á-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
 a-citrá, n. *darkness, obscurity*, iv. 51, 8.
 á-cyuta, pp. (K.) *not overthrowen, unshakable*, i. 85, 4.
 ácyuta-cyút, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ácha, prp. with acc., *unto*, viii. 48, 6.
 aj. *drive*, I. P. ájati [Lat. *ago* 'lead', 'drive', Gk. ἄγειν, 'lead'].
 á. *drive up*, vi. 54, 10.
 úd. *drive out*, ii. 12, 3; iv. 50, 5.
 ajá-máyu, a. (Bv.) *bleating like a goat*, vii. 103, 6. 10 [máyú, m. *bleat*].
 a-jára, a. (K.) *unaging*, i. 160, 4 [já *waste away*].

á-jasra, a. (K.) *eternal*, ii. 85, 8 [*unfailing* : *jas be exhausted*].
 ajávi, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ajá + ávi].
 a-jur-yá, a. *unaging*, iv. 51, 6 [*jur waste away*].
 añj, VII. P. anákti *anoint*; Á. añkté *anoint oneself*, viii. 29, 1.
 áñjas-á, adv. *straightway*, vi. 54, 1 [inst. of áñjas *ointment* : = with gliding motion].
 añj-i, n. *ornament*, i. 85, 8; viii. 29, 1 [añj *anoint*].
 á-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 3; *than that*, x. 90, 3.
 ati-rátrá, a. (celebrated) *overnight*, vii. 103, 7 [*rátri night*].
 átka, m. *robe*, ii. 85, 14.
 áty-étavái, dat. inf. *to pass over*, v. 83, 10 [*áti + i go beyond*].
 á-tra, adv. *here*, i. 154, 6; ii. 35, 6.
 á-trá, adv. *then*, vii. 103, 2; *there*, x. 185, 1.
 Átri, m. an ancient sage, vii. 71, 5.
 á-tha, adv. *then; so*, vi. 54, 7.
 Áthar-van, m. pl. name of a group of ancient priests, x. 14, 6.
 á-thá, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4. 11; 129, 6; so, x. 127, 6.
 átho, adv. *and also*, x. 90, 5 [*átha + u*].
 ad, eit, II. P. átti, ii. 85, 7; x. 15, 8. 11. 12 [Lat. *edo*, Gk. ἤδω, Eng. *eat*].
 á-dabdhá, pp. (K.) *uninjured*, iv. 50, 2 [*dab dharm*].
 Á-diti, f. name of a goddess, viii. 48, 2 [*unbinding, freedom*, from 8. dá *bind*].
 ad-dhá, adv. *truly*, x. 129, 6 [*in this manner* : a-d *this* + dhá].
 a-dyá, adv. *to-day*, i. 35, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 185, 5; nov. x. 15, 2 [*perhaps = a-dyavi on this day*].
 á-dri, m. *rock*, i. 85, 5 [*not splitting* : dr *pierce*].
 ádri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].
 ádha-ra, a. *lower*, ii. 12, 4.
 adhás, adv. *below*, x. 129, 5.
 ádhi, prp. with lc. *upon*, i. 85, 7; v. 88, 9; vii. 103, 5; with ab. *from*, x. 90, 5.
 ádhy-áksa, m. *eye-witness; surveyor*, x. 129, 7 [*having one's eye upon*].
 adhvara, m. *sacrifice*, i. 1, 4. 8; iv. 51, 2.

adhvar-yú, m. officiating priest, vii. 103, 8.

a-dhvasmán, a. (Bv.) undimmed, ii. 85, 14 [having no darkening].

an-breathe, II. P. ámiti, x. 129, 2 [Go. an-an 'breathe'].

án-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.

án-abhi-mláta-varna, a. (Bv.) having an unfaded colour, ii. 85, 18.

á-nasta-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.

an-amívá, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [ámivá disease].

án-ágas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [ágas sin; Gk. áv-ayýs 'innocent'].

an-ihdmá, a. (Bv.) having no fuel, ii. 85, 4.

á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 8 [ni-mís, f. wink].

á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mís, f. wink].

á-nivísamána, pr. pt. A. unresting, vii. 49, 1 [ni+vis go to rest].

án-irá, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irá, f. refreshment].

án-ika, n. face, ii. 85, 11 [an breathe].

ánu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.

anu-kámáni, (acc.) adv. according to desire, viii. 48, 8.

anu-déyi, f. equipment (?), x. 185, 5. 6 [f. gdv. of anu-dá to be handed over].

anu-paspaśána, pf. pt. Á. having spied out, x. 14, 1 [spaś spy].

anu-madyá-mána, pr. pt. ps. being greeted with gladness, viii. 63, 8.

anu-vénant, pr. pt. seeking the friendship of (acc.), x. 185, 2.

ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vratá) of another].

án-rtá, n. (K.) falsehood, ii. 85, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtá right].

an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].

ánta, m. end, iv. 50, 1; edge, proximity: i. c. ánte near, x. 84, 16.

antár, prp. with loc., within, i. 85, 9; ii. 12, 8; 85, 7; vi. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 8 [Lat. inter].

antári-ksa, n. air, atmosphere, i. 85, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: ksa = 1. kṣi dwell].

ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].

ándh-as, n. Soma plant; juice, i. 85, 6. [Gk. ávθ-o 'blossom'].

án-na, n. food, ii. 85, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].

anyá, prn. a. other, ii. 85, 8. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 38, 11; anyó-anyá one-another, vii. 103, 3. 4. 5; anyé-anyé, anyáh-anyáh some-others, x. 14, 8; ii. 85, 8 [ep. Lat. aliu-s, Gk. áλλο-s 'other'].

áp, f. water, pl. N. ápas, ii. 85, 3. 4; vii. 49, 1. 2. 8. 4; 103, 2; A. apás, v. 83, 6; inst. abdhis, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 85, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; L. apsú, ii. 35, 4. 5. 6. 7. 8; vii. 103, 5 [Av. ap 'water'].

apa-dhá, f. unclosing, ii. 12, 3.

ápa-bhartaváli, dat. inf. to take away, x. 14, 2 [bhr̄ bear].

apa-bhartí, m. remover, ii. 83, 7 [bhr̄ bear].

á-paśyant, pr. pt. (K.) not seeing, x. 135, 3.

ápas, n. work, i. 85, 9 [Lat. opus 'work'].

ápas, a. active, i. 160, 4.

ápas-tama, spv. a. most active, i. 160, 4.

Apám nápát, m. son of waters, name of a god, ii. 83, 13; 85, 1. 3. 7. 9.

ápi-hita, pp. corred, x. 129, 3 [dhá put].

apic-yá, a. secret, ii. 85, 11 [apico contraction of a presupposed api-áñc].

a-prakétá, a. (Bv.) indistinguishable, x. 129, 3 [prakétá perception].

a-pratita, pp. (K.) irresistible, iv. 50, 9 [prati+pp. of i go].

a-pramr̄syá, gdv. not to be forgotten, ii. 85, 6 [mr̄ touch].

á-budhya-mána, pr. pt. unawakening, iv. 51, 3 [budh wake].

abhi-ksipánt, pr. pt. lashing, v. 83, 3.

abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.

abhimát-in, m. adversary, i. 85, 8 [abhimáti, f. hostility].

abhi-vr̄sta, pp. rained upon, vii. 103, 4.

abhísti-áyumna, a. (Bv.) splendid in help, iv. 51, 7 [áyumna, n. splendour].

abhísti-śavas, a. (Bv.) strong to help, iii. 59, 8 [śévas, n. might].

abhiti, f. *attack*, ii. 83, 5 [abhī + iti].
 abhī-vr̥ta, pp. *adorned*, i. 85, 4 [l. vr̥ *cover*].
 ȳ-bhv-a, a. *monstrous*; n. *force*, ii. 83, 10; *monster*, iv. 51, 9 [*non-existent, monstrous* : -bhū be].
 ȳ-manyā-māna, pr. pt. Ā. *not thinking* = *unexpected*, ii. 12, 10 [*man think*].
 ȳ-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā *friend*].
 ȳ-mītā-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 ȳ-mi-vā, f. *disease*, i. 35, 9; ii. 83, 2; vii. 71, 2; viii. 48, 11 [*am harm*; 8. s. ȳ-mi-ti].
 ȳ-mu-yā, inst. adv. *in this way, so, x.* 135, 2 [*inst. f. of amū this used in the inflexion of ayām*].
 ȳ-mūra, a. (K.) *wise*, vii. 61, 5 [*not foolish* : mūra].
 a-mīta, a. *immortal*; m. *immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3²; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [*not dead, mrtā*, pp. of mr̥ *die*; op. Gk. ἄμβροτος ‘immortal’].
 amr̥ta-tvā, n. *immortality*, x. 90, 2.
 ȳmbh-as, n. *water*, x. 129, 1.
 ȳ-yajvan, m. (K.) *non-sacrifice*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 8; viii. 48, 10; x. 34, 18 (= *here*); he, i. 160, 4; x. 185, 7.
 a-yās, a. *nimble*, i. 154, 6 [*not exerting oneself*]; yās = *heat oneself*].
 a-rapás, a. (Bv.) *unscathed*, ii. 83, 6; x. 15, 4 [*rāpas*, n. *infirmity, injury*].
 ȳram-kīta, pp. *well-prepared*, x. 14, 13 [*made ready*].
 ȳr-am, adv. *in readiness*; with kr̥ *do service to* (dat.), vii. 86, 7.
 ȳr-ātī, f. *hostility*, ii. 85, 6; iv. 50, 11; viii. 48, 8; x. 34, 14 [*non-giving, niggardliness, enmity*].
 a-ri, m. *niggard, enemy*, gen. aryās, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [*having no wealth* : ri = rai; l. *indigent*; 2. *niggardly*].
 ȳ-rista, pp. (K.) *uninjured*, vi. 54, 7 [*ris* *injure*].
 ar-unā, a. f. f. *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.
 ar-ūṣa, a. *ruddy*, i. 85, 5; vii. 71, 1.

a-renū, a. (Bv.) *dustless*, i. 35, 11 [renū m. *dust*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [*arc sing*].
 are sing, *praise*, I. ārcati. sām-, *praise universally*, pf. ānrcē, i. 160, 4.
 ārc-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arna-vā, a. *waving*, viii. 63, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [*what is gone for* : r̥ go].
 arth-in, a. *greedy*, x. 127, 5 [*having an object, needy*].
 ar-pāya, cs. of r̥ go. ūd- *raise up*, ii. 38, 4.
 aryā, a. *noble*, vii. 86, 7; x. 84, 13; m. *lord*, ii. 85, 2.
 Arya-mān, m. name of one of the Adityas, vii. 63, 6.
 ār-vant, m. *steed*, ii. 83, 1; vii. 54, 5 [*speeding* : r̥ go].
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvāñc, a. *hitherward*, i. 85, 10; v. 83, 6.
 ārh-ant, pr. pt. *worthy*, ii. 88, 10³.
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 88, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 8 [*āva down*].
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. *not to be praised, blameworthy*].
 ava-ni, f. *river*, v. 11, 5 [*āva down*].
 ava-pāyant, pr. pt. *looking down on* (acc.), vii. 49, 8.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 85, 12; *latest*, vii. 71, 3 [*āva down*].
 ava-yātī, m. *apeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [*āva down*].
 āv-as, n. *help*, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [*av help*].
 ava-sāna, n. *resting place*, x. 14, 9 [*unbinding, giving rest* : āva + sā = sit].
 avas-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [*vāta wind*].
 av-i-tī, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīra *hero*].
 a-vr̥kā, a. (K.) *friendly*, x. 15, 1 [*not harming* ; vīka *wolf*].

a-vyathyá, gdv. *immovable*, ii. 35, 5
[vyath waver].

áś reach, obtain, V. áśnóti, áśnuté, i. 1, 3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii, 103, 9.

abhi- *attain to* (acc.), i. 154, 5.

áś-man, m. *rock*, ii. 12, 3 [Av. asman 'stone'; Gk. ἄκμαν 'anvil'].

áś-va, m. *horse*, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3, 6; vii. 71, 3, 5; x. 84, 3, 11; 90, 10 [Lat. equi-s 'horse', Gk. ἵππο-s, OS. ἵπν].

áśva-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [magha bounty].

Aśvín, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2, 3, 6.

áśtāu, nm. *eight*, i. 85, 8.

áś be, II. P.: pr. 2. áśi, i. 1, 4; ii. 12, 15; 33, 3; 3. áśti, ii. 12, 5; 33, 7, 10; vii. 71, 4; 86, 6; x. 84, 14; pl. 1. smáśi, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. áśtu, v. 11, 5; vii. 86, 8; x. 15, 2; sántu, vii. 63, 5; op. syáma, iii. 59, 8; iv. 50, 6; 51, 10, 11; viii. 48, 12, 13; ipf. 3. áś, x. 129, 8; áśit, x. 34, 2; 90, 6, 12, 14; 129, 14, 22, 32, 4, 5²; áśan, x. 90, 15, 16; 129, 5²; pf. áśa, vii. 86, 4; x. 129, 2; áśur, iv. 51, 7. Ápi- *be or remain in* (lc.); syáma, iii. 59, 4; x. 14, 6.

pári *be around, celebrate*, 2. pl. stha, vii. 103, 7.

prá- *be pre-eminent*, ipv. astu, iii. 59, 2.

áś-at, pr. pt. n. *the non-existent*, x. 129, 1, 4.

a-sáścät, a. (Bv.) *inexhaustible*, i. 160, 2 [having no second, sáścät: sac follow].

áś-ita, (pp.) a. *black*, iv. 51, 9.

áśamr̄ita, pp. (K.) *uncleaned*, v. 11, 3 [mr̄i wife].

áś-u, m. *life*, x. 14, 12; 15, 1 [1. as exist].

áśu-tfp, a. (Tp.) *life-stealing*, x. 14, 12 [trp. delight in].

áśu-niti, f. *spirit-guidance*, x. 15, 14.

áśu-ra, m. *divine spirit*, i. 85, 7, 10; v. 83, 6 [Av. ahura].

áśur-yá, n. *divine dominion*, ii. 83, 9; 35, 2.

áśuyánt, pr. pt. *displeased, resentful*, x. 135, 3.

áś-ta, n. *home, abode*, x. 14, 8; 34, 10.

asmá, pr. n. stem of 1. prs. pl.; A. asmán us, viii. 48, 8, 11; x. 15, 5; D.

asmábhyaṁ to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 83, 2; vii. 71, 1, 2; than us, ii. 83, 11; G. asmá-kam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; asmásu on us, iv. 51, 10.

a-smín, L. of prn. root a, in this, ii. 85, 14; iv. 50, 10; x. 14, 5.

áśmera, a. (K.) *not smiling*, ii. 35, 4.

a-smái, D. of prn. root a, to him, ii. 35, 5, 12; for him, x. 14, 9; unaccented, asmai to or for him, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 63, 5; x. 14, 9, 11.

a-syá, G. of prn. root a, of this, ii. 83, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 85, 7; 154, 5; 160, 3; ii. 12, 18; 35, 2, 6, 8, 11; iv. 50, 2; vi. 54, 8; vii. 86, 1; viii. 48, 12; x. 34, 4, 6; 90, 38, 4, 6, 132, 15; 129, 7; 135, 7; 168, 1.

áś-yant, pr. pt. scattering, x. 168, 1 [aa throw].

a-syái, D. f. of prn. root a, to that, ii. 38, 5.

ásh say: pf. 3. pl. áshur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 84, 4.

áha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 108, 2.

áhan, n. *day*, viii. 48, 7; x. 129, 2.

áhám, prs. prn., I, viii. 86, 7; x. 15, 8; 34, 2, 3, 12.

áshar, n. *day*, vii. 108, 7.

áhas, n. *day*, x. 168, 3.

a-hastá, a. (Bv.) *handless*, x. 34, 9.

áhi-i, m. *serpent*, ii. 12, 3, 11 [Av. aži; Gk. ἄχι-s 'viper', Lat. angui-s].

á-hr̄nána, pr. pt. A. *free from wrath* [hr̄ be angry].

Á, prp. with ab. from, ii. 85, 2; iv. 50, 3; 51, 10; with L. in, i. 85, 4; ii. 35, 7, 8; iii. 59, 3; viii. 48, 6.

á, pcl. *quite, very*, ii. 12, 15; with D., viii. 48, 4.

á-gata, pp. come, vii. 103, 3, 9 [gam go].

á-gam-istha, a. spv. *coming most gladly*, x. 15, 3.

ág-as, n. *sin*, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].

áś-ya, gd. *bending*, x. 15, 6 [á+ae bend].

ájáta, pp. *produced*, x. 129, 6 [jan generate].

āj-ya, n. *melted butter*, x. 90, 6 [ā-aij-*anoint*].

āmī, m. *axle-end*, i. 35, 6.

ā-tata, pp. *extended*, x. 185, 6 [tan-*stretch*].

ā-tasthivāms, red. pf. pt. *having mounted*, ii. 12, 8 [ā-+sthā *stand*].

āt-mān, m. *breath*, x. 168, 4 [Old Saxon āthom 'breath'].

Ādityā, m. *son of Aditi*, iii. 59, 2. 5.

āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].

ā-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.

ā-bhū, a. *coming into being*, x. 129, 3.

āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ὄμος 'raw'].

ā-yat-f, pr. pt. f. *coming*, x. 127, 1. 8 [ā+i go].

āyas-ā, a. f. f. *made of iron*, viii. 29, 3 [āyas iron].

āy-ū, a. *active*; m. *living being, mortal*, iii. 59, 9 [i go].

ā-yudh-a, n. *weapon*, viii. 29, 5 [ā+yudh *fight*].

āy-us, n. *span of life*, viii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [*activity* : i go].

ārānyā, a. *belonging to the forest*, x. 90, 8 [ārānya].

ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh *mount*].

āvīs, adv. *in view*, with kṛ, *make manifest*, v. 83, 8.

āś-ū, a. *swift*, vii. 71, 5 [Gk. ἀρύ-ς].

āśu-hēmā, a. (Bv.), of *swift impulse*, ii. 35, 1.

ā-sām, gen. pl. f. of the prn. root a, of *them*, iv. 51, 6.

ās-inā, irr. pr. pt. Ā, *sitting*, x. 15, 7 [ās sit].

ās-hita, pp. *placed in* (lc.), viii. 29, 4; x. 14, 16; with sām *placed upon* (lc.), x. 185, 4 [dhā pu].

ās-huta, pp. *to whom offering is made*, v. 11, 8.

I go, II. P. ēmi, x. 84, 5; ēti, iv. 50, 8; x. 34, 6; 168, 1²; yānti, vii. 49, 1; *approach* (acc.), viii. 48, 10; āyān, pr. sb. *pass*, vii. 61, 4; ātān, vii. 63, 4; pf. iyār, x. 15, 1. 2.

ānu- *go after*, vi. 54, 5; *follow* (acc.), viii. 63, 5.

āpa- *go away*, x. 14, 9.

ābhī- *come upon*, ipf. āyan, vii. 108, 2.

āva- *appease*: op. iyām, vii. 86, 4.

ā- come, ii. 83, 1; v. 83, 6; *go to*, x. 14, 8.

āpa ā- *come to* (acc.), i. 1, 7.

ād- *rise*, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.

āpā- *approach*, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; *flow to*, ii. 35, 3.

āpā- *pass away*, pf. iyār, x. 14, 2. 7.

āpā- *surround*, ii. 35, 4. 9.

āpā- *go forth*, i. 154, 8; x. 14, 7.

ānu āpā- *go forth after*, vi. 54, 6.

āpā- *disperse*, x. 14, 9.

āpā- *flow together*, ii. 85, 3; *unite*, vii. 103, 2.

īchā-māna, pr. pt. Ā. *desiring*, x. 84, 10 [īs wish].

īt-ās, adv. *from here*, x. 185, 4.

īt-i, pcl. *thus*, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].

īt-thā, adv. *thus*, ii. 85, 11; *truly*, i. 154, 5 [id+thā; 180].

īt-d, *emphasizing* pcl. *just, even*, i. 1, 4. 6; 85, 8; 154, 3; ii. 85, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. id: 180].

īt-d-ām, dem. prn. n. *this*, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; *this world*, v. 83, 9; = *here*, vi. 54, 1 [111].

īt-dāmī, adv. *now*, i. 85, 7.

īdh *kindle*, VII. Ā. īddhē.

īdhā- *kindle*, 8. pl. īdhāte, ii. 85, 11; pf. īdhīrē, v. 11, 2.

īdh-mā, m. *fuel*, x. 90, 6 [īdh *kindle*].

īnd-ū, m. *drop, Soma*, viii. 48, 2. 4. 8.

īnd-ū, 15; pl. iv. 50, 10; viii. 48, 5.

īndra, m. *name of a god*, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.

īndr-iyā, n. *might of Indra*, i. 85, 2 [Indra].

ī-nv go, I. P. īnvati [secondary root from i go according to class v.: ī-nu].

īmā, dem. prn. stem, *this*, A. m. īmām,

ii. 85, 2; x. 14, 4; 15, 6; N. m. pl. īmā, vi. 54, 2; viii. 48, 5; n. īmā,

ii. 12, 3; x. 15, 4; īmāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6, 7 [111].
 íra, f. *nurture*, v. 83, 4.
 fr-ína, n. *dice-board*, x. 34, 1, 9.
 fr-ya, a. *watchful*, vi. 54, 8.
 i-va, enc. pcl. *like*, i. 1, 9; 85, 5, 8¹; ii. 12, 4, 5; 33, 6; 35, 5, 18; iv. 51, 2; v. 11, 5; 83, 3; vii. 68, 1; 103, 5²; viii. 29, 8; 48, 4¹, 6, 7²; x. 34, 1, 3, 5, 8; 127, 7, 8 [180].
 is-írá, a. *devoted*, viii. 48, 7.
 istá-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
 istá-púrtá, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tá, pp. du. of yaj sacrifice + púrtá, pp. of pñ *fill, be-stowed*].
 i-há, adv. *here*, i. 1, 2; 85, 1, 6; ii. 35, 13, 15; vi. 54, 9; vii. 49, 1, 2, 3, 4; x. 14, 5, 12; 15, 3, 5, 7, 11, 18²; 90, 4; 129, 6.
 iśá, f. *consecrated food*, iv. 50, 8.
 i go, IV. Á. *fyate*, x. 168, 2; *approach, imahé*, vi. 54, 8.
 antár- *go between* (acc.), i. 85, 9; 160, 1.
 i-janá, pf. pt. Á. (of yaj), *sacrifice*, iv. 51, 7.
 id *praise*, II. Á., fíe, i. 1, 1.
 fd-ya, gdv. *praiseworthy*, i. 1, 2 [id *praise*].
 im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 18²; 35, 1; vii. 103, 3 [180].
 fya-mána, pr. pt. Á. *going*, x. 168, 3 [i go].
 ír *stir, set in motion*, II. Á. frté.
 ánu sám prá- *speed on together after*, x. 168, 2.
 úd *arise*, x. 15, 1; v. 83, 3.
 prá-, cs. iráya, *utter forth*, ii. 33, 8.
 iś *be master of, overpower*, II. Á. íste, with gen., viii. 48, 14.
 ís-ána, pr. pt. Á. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. *ruler*, ii. 33, 9.
 iś *move*, I. ísati, -te, from (ab.), v. 83, 2.
 ii-ítá, pp. *implored*, x. 15, 12 [id *praise*].
 U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 83, 9; 85, 10, 15; iv. 51, 1, 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 68, 1, 2; 86, 3, 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 8²; 129, 1² [180].

uk-thá, n. *recitation*, iv. 51, 7 [vac speak].
 1. uks *sprinkle*, VI. uksáti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.
 2. uks *grow*.
 uks-ítá, pp. *grown strong*, i. 85, 2 [2. uks = vaks *grow*].
 ug-rá, a. *mighty*, ii. 83, 9; x. 34, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.
 uchánti, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].
 utá, pcl. *and also*, x. 168, 1 [utá + u].
 út-tara, cpv. a. *upper*, i. 154, 1 [úd *up*].
 út-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].
 ud *wet*, VII. P. unátti, undánti [ep. Lat. und-a 'wave'].
 ví- *moisten, drench*, i. 85, 5; v. 83, 8.
 ud-án, n. *water*, i. 85, 5 [Go. wata 'water'].
 udan-vánt, a. *water-laden*, v. 83, 7.
 úd-ita, pp. *risen*, vii. 63, 5 [i go].
 udumbalá, a. *brown* (?), x. 14, 12.
 ud-vát, f. *upward path*, i. 85, 3; *height*, v. 83, 7; x. 127, 2 [úd up + sf. vati].
 upa-ksiyánt, pr. pt. *abiding by* (acc.), iii. 59, 3 [ksí *dwelling*].
 upa-má, spv. a. *highest*, viii. 29, 9.
 upa-yánt, pr. pt. *approaching*, ii. 83, 1² [i go].
 úpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπέρος 'pestle', Lat. s-uper-u-s 'upper'].
 upári, adv. *upward*, x. 34, 9; *abore*, x. 129, 5 [Gk. ὑπέρ, ὑπερ = ὑπέρι, Lat. s-uper, Old High German ubir 'over'].
 úpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri *resort*].
 upa-sádyá, gdv. *to be approached*, iii. 59, 5 [sád si].
 upá-stha, m. *lap*, i. 85, 5, 6; vii. 63, 3; x. 15, 7.
 upa-hatnú, a. *slaying*, ii. 33, 11 [ha-tnu from han *slay*].
 úpa-húta, pp. *invited*, x. 15, 5 [hū *call*].
 upárá, m. *offence*, vii. 86, 6 [upa + ara from r̥ go: *striking upon, offence*].

ubj force, VI. P., ubjáti.

nir-*drives out*, i. 85, 9.

ubhá, a. *both*, i. 85, 9; x. 14, 7 [cp. Lat. *ambo*, Gk. ἄμφος 'both', Eng. *both*].

ubhá-ya, a. pl. *both*, ii. 12, 8.

ubhayá-dat, a. *having teeth on both jaws*, x. 90, 10.

ur-ú, a. f. urv-í, *wide*, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *varu*, Gk. εὐπόρος].

uru-kramá, a. (Bv.) *wide-striding*, i. 154, 5 [kráma, m. *stride*].

uru-gáyá, a. (Bv.) *wide-paced*, i. 154, 1, 3, 6; viii. 29, 7 [-gáya *gait* from gágo].

uru-cákṣas, a. (Bv.) *far-seeing*, vii. 68, 4 [cákṣas, n. *sight*].

uru-vyácas, a. (Bv.) *far-extending*, i. 160, 2 [vyácas, n. *extent*].

uru-sámsa, a. (Bv.) *far-famed*, viii. 48, 4 [sámsa, m. *praise*].

uru-syú, a. *freedom-giving*, viii. 48, 5 [from den. *uru-sya* *put in wide space, rescue*].

urú-násá, a. (Bv.) *broad-nosed*, x. 14, 12 [urú + nás *nose*].

urvívá, adv. *widely*, ii. 85, 8 [inst. f. of urví *wide*].

urv-í, f. *earth*, x. 14, 16 [urú *wide*].

us-ánt, pr. pt. *eager*, vii. 103, 3; x. 15, 8³ [vas *desire*].

Us-ás, f. *Dawn*, ii. 12, 7; vii. 68, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas *shine*; cp. Gk. ἥψις (for áus-ás), Lat. *aurōra*].

usárá-yáman, a. (Bv.) *faring at daybreak*, vii. 71, 4 [usárá *matutinal*, yáman, n. *course*].

usr-iyá, f. *coro*, iv. 50, 5 [f. of usr-iyá *ruddy* from us-rá *red*].

Ú, enc. pcl., ii. 85, 3; iv. 51, 2 [metrically lengthened for u].

ú-tí, f. *help*, i. 85, 1; viii. 48, 15; x. 15, 4 [av. *favour*].

úrú, m. du. *thigh*, x. 90, 11, 12.

úrj, f. *vigour, strength*, vii. 49, 4; x. 15, 7.

úrjáyánt, den. pr. pt. *gathering strength*, vii. 35, 7.

úrdh-vá, a. *upright*, ii. 85, 9; *upward*, x. 90, 4 [Gk. ὅρθος for ὅρθος-ός; Lat. *arduus* 'lofty'].

úrdhvám, acc. adv. *upwards*, i. 85, 10.

firmá, f. *night*, x. 127, 6.

úr-vá, n. *receptacle*, ii. 85, 8; *sold, herd*, iv. 50, 2 [1. *vr̥ cover*].

R go, V. P. rmóti, int. alarti *arise*, viii. 48, 8 [Gk. ὅρνυμι 'stir up'].

abhi- *penetrate to* (acc.), i. 85, 9.

prá- *send forth*, III. iyarti, vii. 61, 2.

fk-van, m. pl. name of a group of ancestors, x. 14, 3 [*singing from are sing*].

fk-vant, a. *singing, jubilant*, iv. 50, 5 [*arc sing*].

fc, f. *stanza*, ii. 35, 12; *collection of hymns, Rgveda*, x. 90, 9 [*arc sing, praise*].

rcs-e, dat. inf. with prá, to *praise*, vi. 61, 6 [*arc praise*].

r-ná, n. *debt*, x. 127, 7.

rná-ván, a. *indebted*, x. 34, 10 [*rné debt*].

r-tá, n. *settled order*, i. 1, 8; iv. 51, 8; *truth*, x. 34, 12 [*pp. of r̥ go, settled*].

rtá-játa-satya, a. *minutely true*, iv. 51, 7 [*true as produced by established order*].

rtá-jñá, a. *knowing right*, x. 15, 1.

rtá-yúj, a. *yoked in due time*, iv. 51, 5; vii. 71, 3.

rtá-spís, a. *cherishing the rite*, iv. 50, 8.

rtá-van, a. *holy*, ii. 35, 8; x. 168, 3; *pious*, vii. 61, 2; f. -vari *observing order*, i. 160, 1.

r-tú, m. *season*, vii. 103, 9 [*fixed time from r̥ go*].

r-té, adv. prp. with ab., without, ii. 12, 9 [*loc. of rtá*].

rtv-ij, m. *ministrant*, i. 1, 1 [*rtá+ij = yaj sacrificing in season*].

rdúdára, a. *compassionate*, ii. 83, 5; *wholesome*, viii. 48, 10.

rdh thrte, V. P. rdhnóti.

ánu- *bring forward, op.* 2. s. rdhyás, viii. 48, 2.

fdhak, adv. *separately*, vii. 61, 8.

Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [*skillful, from rabh take in hand*].

rs-i, m. *seer*, i. 1, 2; iv. 50, 1; x. 14, 15, 90, 7.

rs-tí, f. *spear*, i. 85, 4 [*rs thrust*].

rs-vá, a. *high, lofty*, vii. 61, 8; 86, 1.

Í-ka, nm. *one*, i. 85, 6; 154, 3, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 8 [*prn. root e*].

eka-pará, a. *too high by one*, x. 84, 2.

ékesa, a. *having one pole*, x. 185, 8 [*Ísá+pole of a car*].

e-tá, dem. prn. stem, *this*: n. etád, iii. 59, 5; acc. m. etám *this*, x. 14, 9; *him*,

x. 34, 4; inst. eténa, v. 88, 6; n. pl. etá, x. 15, 14; m. pl. eté *these*, vii. 103, 9 [prn. root e + tā *this*].
 éta-śa, m. steed of the Sun, vii. 68, 2 [éta *speeding*, from i *go*].
 etá-vant, a. *such*, x. 90, 3 [prn. eté *this* + sf. vant].
 e-na, enc. prn. stem of 3. prs. he, she, it: acc. enam *him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 84, 4; 168, 2; acc. pl. enān *them*, vii. 103, 3; gen. du. enos *of them two*, vii. 103, 4 [prn. root e].
 én-as, n. ii. 12, 10; vii. 71, 4; 86, 8. ená, inst. by it, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root a].
 e-bhis, I. pl. *with them*, x. 34, 5 [prn. root a].
 e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root a].
 e-vá, pcl. *thus, just*, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].
 e-vá (= evá), adv. *thus, just*, ii. 88, 15; iv. 50, 8 [prn. root e].
 e-sá, dem. prn.: N. s. m. esáñ *this*, x. 168, 4; he, ii. 12, 15; vii. 68, 3; viii. 29, 6; f. esá *this*, x. 14, 2; she, x. 84, 2 [from prn. root e + sa].
 e-sám, G. pl. m. *of them*, i. 85, 3; vii. 103, 5^a, 6; x. 84, 5, 8; 129, 5 [prn. root a].

Ok-as, n. *abode*, iv. 50, 8 [*wonted place: where be wont*].
 ój-as, n. *might*, i. 85, 4. 10; 160, 5 [nj = vaj; cp. Lat. augus-tu-s 'mighty', 'august'].
 ójá-yá-mána, den. pr. pt. Á. *showing one's strength*, ii. 12, 11 [ójas].
 ójá-iyáms, cpv. a. *mightier*, ii. 88, 10.
 óss-dhi, f. *plant*, v. 88, 1. 4. 5. 10; vii. 61, 3 [áv(a)s-a *nurture* (av. *further*) + dhi *holding*, from dhá *hold*].

Ké, inter. prn. *who?* i. 85, 7; x. 129, 6; 135, 5^a; G. kásya, x. 129, 1; du. káu, x. 90, 11^a; with cid: I. kéná cid *by any*, x. 15, 6; pl. N. ké cid *some*, viii. 108, 8.
 ka-kúbh, f. *peak*, i. 35, 8.
 ka-tamá, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with cané *any*, x. 168, 3 [Lat. quo-tumus-s].

katí-dhá, adv. *into how many parts?* x. 90, 11 [ká-ti *how many?* Lat. quo].
 ka-dá, inter. adv. *when?* vii. 86, 2; with cané, vi. 54, 9 [ká *who?*].
 kánikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 88, 1. 9 [krand roar].
 kán-iyáms, cpv. *younger*, vii. 86, 6 [cp. kan-yá, f. girl; Gk. kavú-s 'new' for kavó-s].
 kam, pcl. i. 154, 1 [*gladly* : cp. p. 225, 2].
 kár-tave, dat. inf. of kr do, i. 85, 9.
 kalmalik-ín, a. *radiant*, ii. 88, 8.
 kav-i, m. *sage*, v. 11, 8; vii. 86, 8; x. 129, 4 [Av. kavi 'king'].
 kavi-kratua, (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
 kavi-tara, cpv. a. *wiser*, vii. 86, 7.
 kavi-śastá, pp. (Tp.) *recited by the sages*, x. 14, 4.
 kav-yá, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 8.
 kaś, f. *whip*, v. 88, 8.
 kám-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam desire].
 kás *appear*, int. cákásiti.
 abhi- *look upon*, x. 135, 2.
 kitavá, m. *gambler*, x. 84, 3. 6. 7. 10. 11.
 kí, m. inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3^a; x. 90, 11; 129, 1^a; with cané *anything*, x. 129, 2 [Lat. qui-d].
 kila, adv. emphasizing preceding word, *indeed*, ii. 12, 15 [180].
 kir-i, m. *singer*, ii. 12, 6 [2. kr *memorate*].
 ku-cará, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].
 ku-tás, inter. adv. *whence?* x. 129, 6^a; 168, 8 [prn. root where?].
 ku-márá, m. *boy*, x. 185, 8. 4. 5; = son, ii. 33, 12.
 kumárá-desna, a. (Bv.) *presenting gifts like boys*, x. 84, 7 [desná, n. gift from dā *give*].
 kul-yá, f. *stream*, v. 88, 8.
 kuv-íd, inter. pcl. *whether?* ii. 85, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].
 kú-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + sf. ha = dhá: cp. p. 212].
 kr make, V. krmóti, krmuté, iv. 50, 9; v. 88, 8; = hold, x. 84, 12; = raise

(voice), 8; pr. sb. 8. s. kr̄návat, viii. 48, 8; 8. pl. kr̄návan, iv. 51, 1; vii. 68, 4; 2. pl. Ā. kr̄núdhvam, x. 84, 14; ipv. kr̄núhi, x. 185, 3; pf. cakr̄má, vii. 86, 5; x. 15, 4; cakr̄t, vii. 63, 5; Ā. cakré, x. 90, 8; cakráte, viii. 29, 9; cakr̄tē, i. 85, 1. 2. 7. 10; ft. karisýasi, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 8. pl. Ā. ákrata, vii. 103, 8; x. 34, 5; sb. káratí, ii. 35, 1; káráma, x. 15, 6; ao. ps. ákári, vii. 61, 7 [cp. Gk. *κράινειν* 'accomplish', Lat. *creō* 'create'].

úpā ā- drive up for: rt. ao. ákaram, x. 127, 8.

ávíš make manifest, v. 88, 8.

níš- turn out: rt. ao. askr̄ta, x. 127, 8.

kr̄nvánt, pr. pt. *making* = offering, vii. 103, 8; x. 168, 1 [kr̄ make].

kr̄-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 185, 6; n. lucky throat, x. 34, 6 [Av. *kereita*, Old Persian *karta* 'made'].

kftā, f. breast(?), ii. 85, 5.

kr̄-tví, gd. having made, x. 15, 12.

kr̄-á, a. poor, ii. 12, 6 [kr̄ grow lean].

kr̄sana, n. pearl, i. 35, 4.

kr̄s drau, I. P. káršati, v. 88, 7; VI. P. krsé-tí till, x. 34, 18.

kr̄s-i, f. field, x. 34, 18 [kr̄s till].

kr̄s-bi, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kr̄s till].

kr̄s-ná, a. black, i. 85, 2. 4. 9; x. 127, 7; f. f, vii. 71, 1.

klp be fl̄, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11, 14.

ket-ú, m. banner, v. 11, 2. 3; vii. 68, 2 [cit appear; Go. *haidu-s* 'manner'].

kéváta, m. pít, vi. 54, 7.

kósa, m. bucket, v. 88, 8; well (of a car), vi. 54, 3.

kr̄-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̄ do].

krand bellow, I. P. krándati.

abhf- bellow towards, v. 88, 7.

kr̄nd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].

kr̄am stride, I. P. kr̄amati, Ā. krám-ate.

vi- strides out, pf. cakramé, viii. 29, 7.

abhf vi- spread asunder, develop into: ipf. skr̄amat, x. 90, 4.

kr̄id play, I. kríla, x. 34, 8

krudh be angry, IV. P. krúdhyati; red. ao. inj. cukrudháma, ii. 33, 4.

kvà, inter. adv. where? i. 85, 7; ii. 33, 7; iv. 51, 6; x. 168, 8; with svid who knows where, x. 84, 10 [pronounced kúá].

ksa-trá, n. dominion, i. 160, 5 [ksa = ksi rule].

ksa-trá, I. Ā. ksámate.

abhf- be merciful to (acc.), ii. 33, 1. 7.

ksi dwell, II. P. kséti, iv. 50, 8.

ádhí- dwell in (lc.), i. 154, 2.

ksí-ánt, pr. pt. duelling, ii. 12, 11 [ksi dwell].

ksé-ma, m. possession, viii. 86, 8 [ksi: ksáyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 84, 14 [p. 227].

khá-tá, pp. dug, iv. 50, 8 [khan dig].

khýa- see: no present; a ao. ákhyat.

abhf- perceive, vii. 86, 2.

vi- survey, i. 85, 5. 7. 8; x. 127, 1.

Gan-á, m. throng, iv. 50, 5; x. 34, 12.

gabhf-írás, a. profound, x. 129, 1 [gabhf = gāh plunge].

gabhrá-vepas, a. (Bv.) of deep inspiration, i. 85, 7.

gam go, I. gáshati, -te to (acc.), i. 1, 4; x. 14, 18; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. ágmania, viii. 48, 3. 11 [Gk. *βαίνω*, Lat. *venio*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. gahf, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 3. gámantu, x. 15, 5. 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gárbh-a, m. germ, ii. 88, 13; v. 88, 1. 7; x. 168, 4 [grbh receive].

gáv-y-úti, f. pasture, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jígáti.

abhf- approach, vii. 71, 4.

á- come: rt. ao. agát, i. 85, 8.

pári- go by (acc.): root ao. inj. gát, ii. 33, 14.

prá- *go* *foreward*, ipv. jīgāta, i. 85, 6; *enter*, root ao., viii. 48, 2.

gā-tū, m. *path, way*, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].

gātē-*gātē*, lc. itv. cd., *in every limb*, viii. 48, 2 [gā go].

gāyā-trī, f. a *metre*, x. 14, 16 [song: gā sing].

gīr, f. *song*, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].

gīri-*kṣi-t*, a. *mountain-dwelling*, i. 154, 3 [kṣi dwell].

gīri-*sthā*, a. *mountain-haunting*, i. 154, 2 [sthā stand].

gup *guard*: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pāya].

gūhā, adv. *in hiding*, v. 11, 6; with kr, *cause to disappear*, ii. 12, 4 [from gūhā, inst. of gūh *concealment*, w. adverbial shift of accent].

gūh-ya, gdv. *to be hidden*, vii. 103, 8 [gūh hide].

gūh-ant, pr. pt. *hiding*, iv. 51, 9 [gūh hide].

gūlhā, pp. *hidden*, x. 129, 8 [gūh hide].

1. gr *sing*, IX. grnāti, grnītē, ii. 83, 8. 12.

abhī- *greet favourably*, x. 15, 6.

2. gr *waken*: red. ao. 2. du. ipv. jīgtam, iv. 50, 11.

grn-ānt, pr. pt. *singing*; m. *singer*, iii. 59, 5 [gr sing].

grn-ānā, pr. pt. Ā. *singing, praising*, i. 35, 10; 160, 5 [gr sing].

gpt-sa, a. *experienced*, vii. 86, 7.

grdh- *be greedy*, IV. P. gfdhyati; a. ao. 4grdhat, x. 34, 4.

grbh-āya, den. P. *grasp*.

úd- *hold up, cease*, v. 83, 10.

grh-ā, m. *house*, pl. vi. 54, 2 [grah receive, contain].

grhē-*grhe*, lc. itv. cd., *in every house*, v. 11, 4.

gō, f. *cow*, pl. N. gāvās, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. Bōv-s, Lat. bōs (bōv), OI. bō, Eng. cow].

Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].

go-pā, m. Tp. (*cow-protector*), *guardian*, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) *rich in cows*, vii. 71, 1 [having abundance of cows].

gō-mātr, a. (Bv.) *having a cow for a mother*, i. 85, 8.

gō-māyu, a. (Bv.) *loving like a cow*, vii. 103, 6, 10 [māyū, m. *loving*].

grahb *seize*, IX. grbhñāti, grbhñitē, vii. 103, 4.

anu- *greet*, vii. 103, 4.

grāma, m. *village*, x. 127, 5; pl. = *clans*, ii. 12, 7.

grām-yā, a. *belonging to the village*, x. 90, 8 [grāma].

grīsmā, m. *summer*, x. 90, 6.

Ghar-mā, m. *hot milk offering*, vii. 103, 9 [Av. gar̄ma, Lat. formiū-s, Gk. θερμός = 'warm'].

gharma-sād, a. (Tp.) *sitting at the heating vessel*, x. 15, 9. 10 [sad sit].

gharm-in, a. *heated*, vii. 103, 8.

ghas *eat*: root ao. 3. pl. ḡksan, x. 15, 12 [= ā-gh(a)s-an].

ghā, enc. emphasizing pcl., iv. 51, 7 [180].

ghī-ni, f. *heat*, ii. 83, 6 [ghī = hr̄ be hot].

ghr-tā, (pp.) n. *clarified butter, ghee*, i. 85, 3; ii. 83, 11. 14; v. 11, 3; 83, 8 [ghī be hot].

ghrtā-nirnij, a. (Bv.) *having a garment of ghee*, ii. 85, 4 [nir-nij, f. *splendour from nīs out + nij wash*].

ghrtā-pratīka, a. (Bv.) *butter-faced*, v. 11, 1 [pratīka, n. *front* from pratyāñe turned towards].

ghrtā-vant, a. *accompanied with ghee*, iii. 59, 1; *abounding in ghee*, x. 14, 14.

ghrs-vi, a. *impetuous*, i. 86, 1 [ghrs = hr̄ be excited].

gho-rā, a. *terrible*; n. *magic power*, v. 34, 14.

ghos-a, m. *sound*, x. 168, 1. 4 [ghus make a noise].

Ca, enc. pcl. *and*, i. 160, 2. 3; ii. 83, 18^a; 83, 6. 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7. 9. 14; 84, 11; 90, 2. 3. 7. 8. 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 3. 11; 15, 8. 13^a; 90, 13 [Av. ea, Lat. que 'and'; cp. 180].

cakr-ā, n. *wheel*, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hƿeozol].

caks, see II. cāsté [reduplicated form of kas = kās *shine*: = ca-k(a)s].

abhi- *regard*, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya *illumine*, viii. 48, 6.
 ví- *reveal*, x. 34, 18.
 cáks-u, n. *eye*, x. 90, 18 [caks see].
 cáks-us, n. *eye*, vii. 61, 1; 68, 1 [caks see].
 eat hide (intr.), I. P. cátati; cs. cátáya
drive away, ii. 38, 2.
 catur-aksá, a. (Bv.) *four-eyed*, x. 14, 10.
 11 [aksá = áksi eye].
 catus-pád, a. (Bv.) *four-footed*, iv. 51,
 5 [catur *four*, Lat. *quatuor*, Go.
fidicor].
 cátváriméá, ord., f. f. *fortieth*, ii. 12, 11.
 ca-ná, pcl. *and not*, vii. 86, 6.
 eandrá-más, m. *moon*, x. 90, 18 [K. cd.
bright (candrá) *moon* (más)].
 car fare, I. cárati, -te, iv. 51, 6, 9; viii.
 29, 8; x. 14, 12; 168, 4.
 abhi- *be with*, x. 34, 14.
 á- *approach*, iv. 51, 8.
 prá- *go forward*, *enter*, viii. 48, 6.
 abhi sám- *come together*, viii. 48, 1.
 car-thá, n. *motion, activity*, iv. 51, 5
 [car fare].
 cár-ant, pr. pt. *wandering*, x. 34, 10;
faring, x. 135, 2.
 car-i-tra, n. *leg*, viii. 48, 5 [car move].
 cár-man, n. *skin, hide*, i. 85, 5; vii.
 68, 1.
 carsani-dhr-t, a. (Tp.) *supporting the folk*,
 iii. 59, 6 [carsani, a. *active*, f. *folk*
 + dhr-t *support*].
 cár-ru, a. *dear*, ii. 85, 11 [can *gladden*; Lat.
ca-rus 'dear'].
 cí-kit-váns, red. pf. *wise*, vii. 86, 3
 [cít *think*].
 cit *perceive*, I. cétati, -te; pf. cikéta, i.
 85, 7; sb. ciketát, i. 85, 6; cs. cítáya
stimulate, iv. 51, 8; cétáya *cause to*
think, vii. 86, 7.
 á- *observe*: pf. ciketa, vii. 61, 1.
 cit-rá, a. *brilliant*, iv. 51, 2; n. *marvel*,
 vii. 61, 5.
 citrá-bhánu, a. (Bv.) *of brilliant splendour*,
 i. 85, 4; 85, 11.
 citrá-śravás, a. (Bv.) *having brilliant*
fame; spv. -tama of *most brilliant fame*,
 i. 1, 5; *bringing most brilliant fame*, iii.
 59, 6.
 cid, enc. pcl. *just, even*, i. 85, 4, 10; ii.
 12, 8, 13, 15; 33, 12; vii. 86, 1; 8, 8;
 x. 84, 8¹; 127, 5 [Lat. *quid*].
 cekit-ána, int. pr. pt. *famous*, ii. 88, 15
 [cít *perceive*].

cod-i-tí, m. *furtherer*, ii. 12, 6 [cud
impel].
 cyáv-ana, a. *unstable*, ii. 12, 4 [cyu move].
 cyáv-ána, m. *name of a seer*, vii. 71, 5
 [pr. pt. of cyu move].
 cyu *waver, fall*, I. cyávate.
 prá-, cs. cyáváya *overthrow*, i. 85, 4.

Chand *seem*, II. P. chántti; pf. ca-
 cháná, vii. 68, 3; *seem good, please*,
 3. s. s. ao. áchán, x. 34, 1.
 chánd-as, n. *metre*, x. 14, 16; 90, 9.
 cháyá, f. *shade*, ii. 88, 6 [Gk. σκάδι].

Jágat, n. *world*, i. 85, 1 [pr. pt. of gágo].
 jágm-i, a. *nimble, speeding*, i. 85, 8 [f. om
 red. stem jag(a)m of gam go].
 jají-ána, pf. pt. A. *having been born*, x.
 14, 2 [jan *generate*].
 jan *generate, create*, I. jánati; pf. jajána,
 i. 160, 4; ii. 12, 3, 7; 85, 2; jajíñiré
were born, x. 90, 9², 10; is ao. ájani-
ste has been born, iii. 59, 4; v. 11, 1;
 red. ao. ájiljanas *hast caused to grow*, v.
 88, 10; cs. janáya *generate*, ii. 85, 18;
 x. 185, 5 [Old Lat. gen-ō 'generate';
 Gk. ao. ἐ-γεν-ό-μην].
 prá- *be prolific*, IV. Á. jáya, ii. 88, 1;
 85, 8.
 ján-a, m. *mankind*, ii. 85, 15; iii. 59, 9;
 iv. 51, 1; v. 11, 1; pl. *men, people*, i.
 85, 5; ii. 12, 1-14; iii. 59, 1, 8; iv.
 51, 11; vii. 49, 8; 61, 5; 68, 2, 4; x.
 14, 1 [jan *generate*; cp. Lat. gen-us,
 Gk. γένος, Eng. kin].
 janáy-ant, cs. pr. pt. *generating*, i. 85, 2.
 ján-i, f. *woman*, i. 85, 1.
 ján-i-man, n. *birth*, ii. 85, 6.
 jan-ús, n. *generation*, vii. 86, 1 [jan
generate].
 jay-ant, pr. pt. *conquering*; m. *victor*, x.
 84, 7 [ji *conquer*].
 jár-snt, pr. pt. *aging, old*, x. 34, 8 [^{if}
waste away; Gk. γέροντ- 'old man'].
 jar-ás, m. *old age*, vii. 71, 5 [^{if} waste
away; cp. Gk. γῆρας 'old age'].
 jar-i-tí, m. *singer*, ii. 88, 11 [ji *sing*].
 jálásá, a. *cooling*, ii. 88, 7.
 jálásá-bhésája, a. (Bv.) *having cooling*
remedies, viii. 29, 5 [bhésája, n.
remedy].
 jálp-i, f. *idle talk, chatter*, viii. 48, 14
 [jalp *chatter*].
 jas be exhausted, I. jássá; pf. ipv. jajastám
weaken, iv. 50, 11.

jā *be born*, IV. Ā. jāyate is born, v. 11, 8; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. jāyata was born, x. 90, 9. 12. 18²; 129, 3; 185, 6; jāyanta, x. 90, 10.

jāḡ-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. *gr. wake*].

jātā, pp. *born*, ii. 12, 1; x. 90, 5. 7; 168, 3; = finite vb., *were born*, x. 90, 10. 13; n. *what is born*, ii. 83, 8 [jā be born].

jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12. 18 [vēd-as, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. γόνυ-v, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā be born].

jāyā, f. *wife*, x. 84, 2. 4. 10, 11. 18 [jā be born].

jār̄-in-i, f. *courtesan*, x. 84, 5 [*having paramours*: jār̄ā].

Jāhus-ā, m. name of a protégé of the Aśvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jāyate, iii. 59, 2 [when accented this form appears in the RV. as jīyate, i. e. it is then pr. Ā. of jāya overpower].

vi-conquer, ii. 12, 9.

sám-win, iv. 50, 9.

jigī-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. *transverse* = *athwart*, i. 85, 11; *prone*, ii. 35, 9.

jirā-dānu, a. (Bv.) *having quickening gifts*, v. 33, 1.

jiv-ā, n. *living world*, iv. 51, 5 [Lat. viv-o-s].

jivás-e, dat. inf. to live, viii. 48, 4; with *prā to live on*, x. 14, 14.

jus enjoy, VI. jusé, vii. 71, 6; 86, 2; x. 15, 4. 18; pf. sb. jūjusan, vii. 61, 6; is ao. sb. jōśisat, ii. 85, 1 [cp. Gk. γεύω, Lat. gus-tus, Go. kiusan, Eng. choose].

jus-ānā, pr. pt. Ā. *enjoying*, viii. 48, 2.

jús-ta, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. junáti *speed*, vii. 86, 7.

jr̄, I. Ā. jāra *awake, be active*, iv. 51, 8. jéha-māna, pr. pt. Ā. *gasping*, x. 15, 9 [jeh gasp].

jñā *know*, IX. jānāti, x. 84, 4 [cp. Gk. γ-γνω-v, Lat. co-gno-sco, Eng. know].

ví, ps. jñāyáte *be distinguished*, iv. 51, 6.

jmā, f. *earth*, gen. jmás, iv. 50, 1.

jyā-yāms, cpv. *more*, x. 90, 3; *elder*, vii. 86, 6 [jyā over-power; Gk. βία 'force'].

jyé-stha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [spv. of jyā].

jyélt-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut *shine*].

Tá, dem. prn. *that*; he, she, it; n. tād *that*, i. 1, 6; 85, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 108, 5. 7; x. 84, 12. 13; 90, 12; 129, 2. 3. 4; 185, 5; m. A. tám *him*, ii. 83, 13; 85, 3. 4; iv. 50, 1. 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. téna *with it*, viii. 29, 4. 10; *with him*, x. 90, 7; I. f. tāyā *with that*, i. 85, 11; D. tásmał *to him*, iii. 59, 5; iv. 50, 8²; x. 84, 12; *for him*, x. 185, 2; *to that*, viii. 48, 12. 18 (= as such); x. 168, 4; *for that*, viii. 48, 10; ab. tásmał *from him*, x. 90, 5. 8. 9². 10²; *than that*, x. 129, 2; G. tásya *of him*, ii. 85, 9; iii. 59, 4; ofikat, viii. 48, 8; x. 15, 7; du. m. tám *these two*, x. 14, 12; f. té *these two*, i. 160, 1. 5; D. tābhýam *to those two*, x. 14, 11; pl. N. m. té *they*, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 3. 5². 12. 18; *those*, x. 15, 1; 90, 16; = *as such*, x. 15, 4. 7; f. tás *they*, iv. 51, 8; *those*, iv. 51, 7. 9; vii. 49, 1. 2. 3. 4; n. tā *those*, i. 154, 6; ii. 88, 18; x. 14, 16; téni *those*, i. 85, 12; x. 90, 16; A. tán *those = that*, x. 90, 8; I. tébhis *with them*, i. 85, 11; x. 15, 8. 14; f. tābhis *with them*, x. 168, 2; G. tésám *of them*, x. 14, 6; L. tásu *in them*, ii. 83, 13.

tams shake.

abhi-attack: pf. tatasr̄, iv. 50, 2.

tatan-vāms, pf. pt. *hating spread*, vii. 61, 1 [tan stretch].

tá-tas, adv. *thence*, x. 90, 4; so, x. 185, 6 [prn. root tā].

tá-ta-va, adv. *there*, x. 84, 13 [prn. root tā].

tá-thā, adv. *thus*, x. 90, 14 [prn. root tā].

ta-dániṁ, adv. *then*, x. 129, 1 [prn. root tā].

tan extend = *perform*, VIII. tanóti; ipf. stānvata, x. 90, 6 [cp. Gk. τάνυμαι 'stretch', Lat. tendo 'stretch'].

abhi-extend over: red. pf. sb., i. 160, 5.

áva- *slacken* (Ā.), ii. 33, 14.
 ā- *extend to* (acc.), i. 35, 7.
 ánu ā- *extend over*, viii. 48, 13.
 tán-aya, n. *descendant*, ii. 33, 14 [tan extend].
 tan-ú, f. *body*, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; *self*, vii. 86, 2, 5 (pl.) [tan stretch]: cp. Lat. *ten-u-i-s*, Gk. *rav-i-*, Eng. *thin*].
 tanv-āna, pr. pt. Ā. *performing*, x. 90, 15 [tan extend].
 tap *burn*, i. tāpā; pf. tatāpā = *it pains*, x. 34, 11; ps. tāpyātē, *is distressed*, x. 34, 10 [cp. Lat. *tep-ere* 'be warm'].
 tāp-ana, a. *burning*, x. 34, 7 [tap burn].
 tāp-as, n. *heat*, x. 129, 8 [Lat. *tep-or*].
 tap-tā, pp. *heated*, vii. 103, 9 [tap burn].
 tām-as, n. *darkness*, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
 tāmis-ic-i, f. *power of darkness*, viii. 48, 11 [tāmis = tāmas + ic = i-āñc].
 tar-āni, a. *speeding onward*, vii. 63, 4 [tā cross].
 tā-rhi, adv. *then*, x. 129, 2 [prn. root tā].
 tāvā, gen. (of. tvām) *of thee*, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *tatę*].
 tav-ās, a. *mighty*, ii. 33, 3; v. 83, 1 [tu be strong].
 tavās-tama, spv. *mightiest*, ii. 33, 3.
 tāv-is-i, f. *mighty*, i. 35, 4 [tāvis = tāv-as, n. *mighty*].
 tāskara, m. *thief*, viii. 29, 6.
 tasthi-vāms, pf. pt. *act. having stood*, ii. 35, 14 [suhā stand].
 tāpay-isnū, a. *causing to burn*, x. 34, 7 [from cs. of tap burn].
 tāy-ū, m. *thief*, vii. 86, 5 [= stāyū; cp. ste-nā *thief*].
 tig-mā, a. *sharp*, viii. 29, 5 [tij be sharp].
 tiraś-īna, a. *across*, x. 129, 5 [tirās].
 tīr-ās, pp. *across*, vii. 61, 7 [tī cross; Av. tarō; cp. Lat. *trans* = 'crossing', N. pr. pt.].
 tīf, nm. f. of tīf *three*, N. tīrās, i. 35, 6; ii. 35, 5.
 tū, pcl. *indeed*, vii. 86, 1 [prn. root tu in tu-ām].
 tūch-yā, n. *void*, x. 129, 8.
 tūbhya, D. (of tvām) *to thee*, v. 11, 5 [cp. Lat. tibi].
 tūbhya, D. (of tvām) *for thee*, iv. 50,

8; v. 11, 5; (*angry*) *with thee*, vii. 86, 8.
 8; = *by thee*, vii. 86, 8.
 tur-ā, a. *eager*, vii. 86, 4 [tur = tvar speed].
 tuvi-jātā, pp. *high-born*, iv. 50, 4 [tuvi from tu be strong].
 tūviš-mānt, a. *mighty*, ii. 12, 12 [tuv-is, n. *might from tu be strong*].
 trp be pleased, IV. P. trpnoti; es. tarpāya *satisfy*, i. 85, 11 [cp. Gk. *réptω*].
 trs *thirst*, IV. trsya; pf. tātrṣūr, x. 15, 9 [cp. Gk. *réptouai* 'become dry', Lat. *torreō* 'scorch', Eng. *thirst*].
 trs-nāj, a. *thirsty*, i. 85, 11.
 trs-yā-vant, a. *thirsty*, vii. 103, 8 [trs-yā *thirst*].
 tī cross, VI. tīrā.
 pré- *extend, increase (family)*, vii. 61, 4; *prolong (life)*, 103, 10; is. ao., viii. 48, 4. 7. 11.
 vi- *run counter to (acc.)*, x. 34, 6.
 te, enc. dat. (of tvām), to *thee*, ii. 33, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; *for thee*, iv. 50, 3; gen. of *thee*, i. 35, 11; ii. 15, 8; 38, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. *τόι*].
 tok-ā, m. *offspring, children*, ii. 33, 14; vii. 63, 6.
 tīmān, *self*, vii. 63, 6 [cp. *ātman*].
 tyā, dem. prn., n. tyād *that*, iv. 51, 1; pl. tyā *those*, viii. 48, 11.
 traś *tremble*, I. trasa [Gk. *τρέω*, Lat. *terreo* 'frighten'].
 nīs- *speed away*, viii. 48, 11.
 trā *protect*, IV. A. trāyate; s. ao. op., vii. 71, 2.
 trā-tr, a. *protecting*, viii. 48, 14 [trā *protect*].
 tri, nm. *three*, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri*, OL *tri*, Eng. *three*].
 tri-kadruka, m. pl. *three Soma vats*, x. 14, 16 [kadrū, f. *Soma vessel*].
 tri-dhātu, a. (Bv.) *having three parts*, *threefold*, i. 35, 12; 154, 4.
 tri-pañcāśa, a. *consisting of three fifties*, x. 34, 8.
 tri-pād, a. (Bv.) *consisting of three-fourths*, x. 90, 4; m. *three-fourths*, x. 90, 8.
 tri-vandhura, a. *three-seated*, vii. 71, 4.
 tri-sadhaastā, a. (Bv.) *occupying three seats*, iv. 50, 1; n. *threefold abode*, v. 11, 2 [sadha-stha, n. *gathering-place*].

tri-stubh, f. name of a metre, x. 14, 16.
 tri-s, adv. *thrice*, x. 90, 11 [Gk. *τρις*].
 tre-dhā, adv. *in three ways*, i. 154, 1.
 tvāks-iyāms, cpv. *most vigorous*, ii. 33, 6.
 tvād, ab. (of tvām) *than thee*, ii. 33, 10.
 tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 18. 15³; x. 15, 12². 18.

Tvás-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvakṣ = takṣ *fashion*].
 tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4. tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.
 tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6¹.
 tves-ā, a. *terrible*, ii. 33, 8. 14 [tris be agitated].
 tvesā-samdr̄s, a. (Bv.) *of terrible aspect*, i. 85, 8.
 tvóta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Dáks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks be able].
 dáks-ina, a. *right*, vi. 54, 10 [cp. Gk. δεξιός, Lat. *dexter*].
 daksina-tás, adv. *to the south*, x. 15, 6.
 dād-at, pr. pt. *giving*, vii. 108, 10 [dā give].
 dādhat, pr. pt. *bestowing*, i. 85, 8; with á (following), x. 34, 6 [dāh put].
 dādh-āna, pr. pt. A. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dāh put].
 dām-a, m. *house*, i. 1, 8; ii. 85, 7 [Gk. δόμος, Lat. *domus*].
 dās-a, nm. *ten*, x. 34, 12 [Gk. δέκα, Lat. *decem*, Eng. *ten*].
 dāsāngulás, *length of ten fingers*, x. 90, 1 [dāsa + anguli *finger*].

Dāsa-gv-a, m. *an ancient priest*, iv. 51, 4 [having ten cows: gu = go].
 dās-yu, m. *non-Aryan*, ii. 12, 10 [dās *lay waste*].
 dah burn, I. dāha.
 n̄is-burn up, x. 34, 9.
 1. dā give, III. dadāt, ii. 85, 10; x. 14, 9; so. ádāt, vii. 108, 10³; ipv. 3. du. dātām, x. 14, 12; s. ao. op. disiya, ii. 83, 5 [cp. Gk. διδῶμι, Lat. dā-re].
 Anu-forgive, ii. 12, 10.
 2. take, ii. 12, 4.
 pārā-abandon: ao. inj., viii. 48, 8.

pārī-give over to: ipv. dehi, x. 14, 11.
 pré-presenti: root ao. ádās, x. 15, 12.
 2. dā divide, IV. dāya; wild, ii. 83, 10. dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [drh make firm].
 dā-ti, m. *giver*, ii. 83, 12.
 Dānu, m. *son of Dānu*, a demon, ii. 12, 11.
 dā-man, n. *rope*, viii. 86, 5 [S. dā bind].
 dā-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].
 dās-a, a. *non-Aryan*, ii. 12, 4 [dās be hostile].
 dās-ā, m. *slate*, vii. 86, 7.
 didfik-su, adv. *with a desire to see = find out*, vii. 86, 8 [from ds. of drs see].
 div, m. *sky*, A. divam, iii. 59, 7; G. divás, iv. 51, 1. 10. 11; v. 88, 6; vii. 61, 8; 68, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 8 [Gk. Δί梵a, Δί梵os, Δί梵i].
 div play, IV. dīvya, x. 34, 13.
 dīv-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].
 divi-spfā, a. *touching the sky*, v. 11, 1; x. 168, 1 [divi L. of div + spfā touch].
 divi-dive, Ic. itv. cd. *every day*, i. 1, 3. 7 [L of divé day].
 div-yá, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [dīv heaven].
 dīs, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [dīs point].
 1. dī fly, IV. dīya.
 pārī-fly around, ii. 85, 14; v. 88, 7.
 2. dī shine: red. ao. inj. didipas, viii. 48, 6 [cp. dī shine].
 dī-ant, pr. pt. *flying*, vii. 68, 5 [dī fly].
 dinghā, a. *long*, i. 154, 8; x. 14, 14 [Gk. δολέος].
 dingha-frū-t, a. *heard afar*, vii. 61, 2 [frū hear + t].
 du go: is. ao. sb. davisāni, x. 34, 5.
 dudhrā, a. *fierce*, ii. 12, 15.
 dur-i-tá, (pp.) n. *string ill, hardship*, i. 85, 3 [dus ill + p. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dns + ga = gam go].
dur-mati, f. *ill-will*, ii. 38, 14 [dus ill + mati thought].
duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. gift].
dus-kft, m. *evil-doer*, v. 83, 2, 9 [dus + kr̥ do + t].
dú-stuti, f. *ill praise*, ii. 38, 4 [dus ill + stuti praise].
duh milk, II. P. dōgdhi; s. ao. duk-sata, with two acc., i. 160, 3.
duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάρη, Go. dāuhar].
dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha *deception*].
dū-tá, m. *messenger*, v. 11, 4; 83, 3; x. 14, 12.
durād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rā, a. *far*].
düré-artha, a. (Bv.) *whose goal is distant*, vii. 68, 4.
dr pierce, int. dardarsi, ii. 12, 15.
dr̥-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr̥ *split*; ep. Gk. δέρω, Eng. *tear*].
dr̥s see : pf. dādr̥sé *is seen*, vii. 61, 5.
dr̥s-tvāya, gd. *having seen*, x. 34, 11.
dr̥h make firm, I. P. dñmha; ipf. dādr̥-hat, ii. 12, 2.
dev-á, m. *god*, i. 1, 1. 2. 4. 5; 35, 1. 2. 8², 8. 10. 11; 160, 1. 4; ii. 12, 1²; 38, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 8; 86, 7²; viii. 29, 2. 3. 7; 48, 8. 9. 14; x. 14, 8². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 185, 1; 168, 2. 4² [*celestial from dív heaven*].
deva-trá, adv. *among the gods*, x. 15, 9.
deva-mána, n. *abode of the gods*, x. 135, 7.
deva-yú, a. *devoted to the gods*, i. 154, 5.
deva-vandá, a. *god-praising*, x. 15, 10 [*vand greet*].
devá-hiti, f. *divine order*, viii. 103, 9 [*devá god + hi-ti*, f. *impulse from hi impel*].
dev-í, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [*f. of dev-á god*].
dosá-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [*dosá evening + vas-tr* from vas *skins*].
dáiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

coming from the gods, ii. 83, 7; n. *divinity*, ii. 35, 8 [*from devá god*].
Dyávā-prthiví, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 18; the parts of the ed. separated, ii. 12, 18.
dyn-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].
dyu-mná, n. *wealth*, iii. 59, 6.
dyo, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyám, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyávas, i. 35, 6 [Gk. Ζεύς, Ζῆν, Lat. diem].
dyót-ana, a. *shining*, viii. 29, 2 [*dyut shine*].
dráv-ina, n. *wealth*, iv. 51, 7 [*movable property, from dru run*].
dru run, I. dráva.
áti- run past (acc.), x. 14, 10.
drug-dhá, n. *misdeed*, vii. 86, 5 [pp. of druh be hostile].
drúh, f. *malice*, ii. 85, 6; m. *avenger*, vii. 61, 5.
dvá, nm. *two*, i. 85, 6; viii. 29, 8. 9 [Gk. δύω, Lat. duo, Lith. dū, Eng. *two*].
dvádaśá, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
dvár, f. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. *door*; perhaps from dhv̥r close with loss of aspirate through influence of dvá two, as having two folds].
dvi-tá, (inst.) adv. *(doubly) as well*, viii. 86, 1 [dvi *two*].
dvi-pád, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-ποδ-, Lat. bi-ped-].
dví hate, II. dvésti, x. 84, 8.
dvéś-as, n. *hated*, ii. 83, 2 [*dví hate*].
Dhán-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
1. **dhán-van**, n. *waste land*, i. 85, 8; *desert*, v. 88, 10.
2. **dhán-van**, n. *bowl*, ii. 33, 10.
dham blow, I. P. dhámati, ps. dham-yáte, x. 185, 7.
vi blow asunder, iv. 50, 4.
dhám-ant, pr. pt. *blowing*, i. 85, 10.
dhár-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [*that which holds or is established*: dhā *hold*].
1. **dhā put**, III. dādháti, v. 88, 1; *supply with* (inst.), ii. 85, 12; *bestow*, ipv. dhehí, x. 14, 11; dhattá, i. 85, 12; ii. 12, 5; x. 15, 7; dadháta, x. 15, 4;

7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 68, 6; *perform*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; ds. *desire to bestow*, didhisanti, ii. 85, 5; *support*, didhisāmi, ii. 85, 12 [Gk. *τίθημι*].
 ádhī- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ádhita, x. 127, 1.
 á- *deposit*, root ao. sb. dhās, v. 88, 7.
 ní- *deposit*, root ao. dhātām, vii. 71, 5; ps. ao. ádhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from (ab.) into (lc.)*, vii. 61, 3.
 vi- *impose*: pf. dadhun, iv. 51, 6; *divide*, ipf. ádadhur, x. 90, 11.
 canas- *accept gladly*, ii. 85, 1.
 purās- *place at the head, appoint* Purohita: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 18; 85, 5.
 dhā-*man*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 68, 3 [dhā *put, establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayat, pr. pt. cs. of dhṛ *hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 88, 6 [dhāw *run*].
 dhisānā, f. *bowl*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhi *think*, III. dfdhye.
 á- *think to oneself*, á- dfdhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 8; *'intelligent*, vii. 86, 1 [dhi *think*].
 dhuneti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
 dhūr, f. *pole (of a car)*, vii. 68, 2; viii. 48, 2.
 dhū-má, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θύμος*, Lat. *fumus*].
 dhūr-tí, f. *malice*, viii. 48, 3 [dhvṛ *injure*].
 dhṛ *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhṛs-nú, n. adv. *forcibly*, x. 84, 14 [dhṛs *be bold, dare*].
 dhe-nú, f. *cow*, i. 160, 8; ii. 85, 7 [*yielding milk*: dhe = dhā *suck*].
 dhrú-ti, f. *seduction*, vii. 86, 6 [dhru = dhvṛ *injure*].
 1. Ná, pol. as, *like*, i. 85, 6; 85, 1. 7, 8²; 154, 2; ii. 88, 11; iv. 51, 8; vii. 61, 2; 68, 5; 86, 5²; 7; 108, 2². 8; 7;

viii. 48, 5, 6; x. 127, 4, 8; 168, 2 [180].
 2. ná, neg. pol. not, ii. 12, 5, 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 3³; 4, 9; vii. 61, 5³; 68, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 18²; 34, 2-5. 12; 129, 14. 2. 7²; 168, 3. 4 [180].
 nákt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 84, 10 [stem nákt, cp. Lat. *nox* = *noct-s*].
 ná-ksatra, n. *star*; *day-star*, vii. 86, 1 [nák *night* + kṣatrā *dominion* = *ruling over night*].
 nad-í, f. *stream*, ii. 35, 3 [nad *roar*].
 ná-pát, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt-* 'nephew'].
 nápt̄, m. (weak stem of nápát) *son*: gen. nápt̄, ii. 35, 11; dat. nápt̄re, ii. 35, 14 [ná-pit̄ *having no father* = 'nephew', 'grandson'].
 nábh-as, n. *sky*, v. 88, 3 [Gk. *νέφος*, OSl. *nebo*].
 náni bend, I. náma; Á: ii. 12, 18; iv. 50, 8; *before (dat.)*, x. 34, 8; int. nánnamiti bend low, v. 88, 5.
 práti- *bend towards*: pf. nánáma, ii. 33, 12.
 nám-as, n. *homage*, i. 1, 7; ii. 88, 4, 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 88, 1; vii. 61, 6; 68, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam bend].
 namas-yá, den. *adore*, ii. 88, 8 [námas *homage*].
 namas-yá, a. *adorable*, iii. 59, 4.
 nár-ya, a. *manly*, i. 85, 9.
 náv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 185, 8 [Gk. *νέος*, Lat. *novus*, OSl. *novi*, Eng. *new*].
 Náva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [*having nine cows*: gu = gó].
 náv-yaś, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
 1. náś *be lost*, IV. P. násyā; ao. nesat, vi. 54, 7.
 2. náś *reach*, I. náśa.
 vi- *reach*, ii. 35, 6.
 náś, f. *night*, vii. 71, 1.
 náś-í, pp. *lost*, vi. 54, 10 [náś *be lost*].
 náś-prs. prn., A. us, i. 1, 9; 85, 11²; ii. 88, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 68, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9 a; 85, 12; 160, 5; ii. 83, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; viii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15 a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 83, 4, 18; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

nah bind, IV. náhya.

sám- knit together: irr. pf. 2. pl. anáha, viii. 48, 5.

ná- = ná not, x. 84, 8.

náka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

náli, f. flute, x. 185, 7.

náth-itá, pp. distressed, x. 34, 3 [náth seek aid].

nádyá, m. son of streams, ii. 35, 1.

nádh-amána, pr. pt. Á. seeking aid, suppliant, ii. 12, 6; 88, 6.

nána, adv. separately, ii. 12, 8.

nábhi, f. nose, x. 90, 14.

ná-man, n. name, ii. 83, 8; 35, 11; vii. 103, 6 [Gk. óvoua, Lat. nōmen, Go. nūm, Eng. name].

nári, f. woman, ii. 83, 5 [from nár man].

nássatya, m. du. epithet of the Ásvins, vii. 71, 4 [ná+asatya not untrue].

ni-kfí-van, a. deceitful, x. 84, 7 [ní down + kr do].

ni-citá, pp. known, ii. 12, 18 [ní + ci note].

nínyá, n. secret, vii. 61, 5.

ni-todín, a. piercing, x. 34, 7.

ni-drá, f. sleep, viii. 48, 14 [ní + drá sleep; cp. Gk. ðap-ðávō, Lat. dor-mio].

ni-dhí, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ní down + dhi = dhā puś].

ni-dhruví, a. persevering, viii. 29, 3 [ní + dhruví firm].

ni-pádá, m. valley, v. 83, 7 [ní down + páda, m. foot].

nir-áyana, n. exit, x. 185, 6 [nís out + áy-ana going: i go].

ni-vát, f. depth, x. 127, 2 [ní down].

ni-véṣani, a. causing to rest, i. 85, 1 [from ca. of ní + vís cause to turn in].

ni-satta, pp. with á, having sat down in (lc.), x. 15, 2 [ní + sad sit down].

ni-sád-yá, gd. having sat down, ii. 85, 10; x. 15, 6; with á, x. 14, 5.

ni-síci-ánt, pr. pt. pouring down, v. 88, 6 [sic sprinle].

náská, m. necklace, ii. 83, 10.

niś-krtá, n. appointed place, x. 34, 5 [pp. arranged: níś out + kr make].

ni lead, I. náya; 2. pl. ipv., x. 84, 4. sám- conjoin with (inst.), vi. 54, 1.

níca-á, adv. down, x. 84, 9 [inst. of nyáñó downward].

nú, adv. now, i. 154, 1; ii. 83, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. nū, OI. nu, OG nu].

nud push, VI. nudá; pf. 3. pl. Á. nud-nudre, i. 85, 10, 11.

prá- push away: pf. vii. 86, 1.

nú, adv. = ná now, vii. 63, 6 [OG. nū].

nú-tana, a. present, i. 1, 2 [nú now].

nú-nám, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nú now].

nf. m. man, pl. N. náras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, ἀνδρός].

nr-cákṣas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nr man + cákṣas look].

nr-páti, m. lord of men, vii. 71, 4.

nr-mána, a. manliness, valour, ii. 12, 1 [cp. nr-mánas manly].

ne-íf, m. guide, ii. 12, 7 [ni lead].

nó = ná + u also not, vi. 54, 3.

náu, f. ship, x. 185, 4 [Gk. vāv-s, Lat. náv-i-s].

ny-áñic, a. downward, v. 83, 7 [ní down + áñic -ward].

ny-úpta, pp. thrown down, x. 34, 5, 9 [ní + vap srew].

Paks-ín, a. winged, x. 127, 5 [paksá, m. wing].

pác-ant, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSl. 3. s. pećeti].

pánca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quānque].

pán-i, m. niggard, iv. 51, 3 [pan̄ bargain].

pat fly, I. páta, x. 14, 16; cs. patáya fall, v. 83, 4 [Gk. πέτ-ε-ραι flies, Lat. pet-e].

pát-i, m. lord, pl. N. pátyas, iv. 50, 6; 51, 10; viii. 48, 18 [Gk. πέτι-s].

páth, m. path, viii. 29, 6; x. 14, 10 [ep. Gk. πάτο-s].

path-í, m. path, i. 85, 11; x. 14, 7; 168, 3.

pathi-krt, m. path-maker, x. 14, 15 [kr-t making: kr + determinative tL].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yá, f. *path*, x. 14, 2.
 pad full, IV. A. pádyā; pp. papāda, x. 14, 11.
 áva-fall down, vi. 54, 3.
 pád, *foot*, du. ab. padbháyám, x. 90, 12.
 14 [Gk. πόδ-, Lat. ped-, Eng. foot].
 pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 35,
 14 [pad walk; Gk. πέδον-ον 'ground'].
 pad-vánt, a. *having feet*, x. 127, 5.
 pan-áyya, gdv. *praiseworthy*, i. 160, 5
 [pan admire].
 páñthā, m. *path*, i. 85, 11; vii. 71, 1;
 x. 14, 1 [ep. Gk. πόρος].
 pánya-tama, spv. gdv. *most highly to be
 praised*, iii. 59, 5 [pánya, gdv. *praise-
 worthy* : pan *admire*].
 paprath-ána, pf. pt. A. *spreading oneself*,
 iv. 51, 8 [prath *spread*].
 páy-as, n. *milk, moisture*, i. 160, 3 [pi
 swell].
 pára-a, a. *farther*, ii. 12, 8; *higher*, x. 15,
 1; *remote*, x. 15, 10 [pr pass].
 para-má, spv. a. *farthest*, iv. 50, 3; x.
 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii.
 35, 14; iv. 50, 4.
 par-ás, adv. *far away*, ii. 85, 6; *beyond*,
 x. 129, 1. 2.
 parás-tád, adv. *from afar*, vi. 54, 9;
above, x. 129, 5.
 pará-yánt, pr. pt. *departing*, x. 84, 5
 [pára *away*, Gk. πέρα *beyond*, + i go].
 pará-vát, f. *distance*, i. 85, 3; iv. 50, 3.
 pári, prp. *round*; with ab. *from*, ii. 85,
 10; x. 185, 4 [Av. pairi, Gk. πέρι].
 pari-dhí, m. pl. *sticks enclosing the altar*,
 x. 90, 15 [pári *round* + dhi *reduced
 form of dhá put*].
 pari-bhú, a. *being around, encompassing
 (acc.)*, i. 1, 4 [bhú *be*].
 parivatsar-ína, a. *yearly*, vii. 10, 8
 [pári- + vatsará, m. *complete year*].
 pári-skrtá, pp. *adorned*, x. 185, 7 [pári
round + skr̄ = kr̄ *make* = puf].
 pareyl-váms, red. pf. pt. *having passed
 away*, x. 14, 1 [pára *away* + iy-i-váms:
 from i go].
 Parjánya, m. a god of rain, v. 83,
 1-5. 9.
 Parjánya-jinvita, pp. *quickened by Par-
 janya*, vii. 108, 1 [jinv sec. root = ji-
 nu from ji *quicken*].
 pary-á-vírvatsant, pr. pt. ds. *wishing to
 revolve higher (acc.)*, vii. 68, 2 [vrt *turn*].

párva-ta, m. I. 85, 10; ii. 12, 2. 11. 13
 [jointed; Lesbian Gk. πέπαρα 'limits'].
 pár-van, n. *joint, section*, vii. 108, 5; viii.
 48, 5 [cp. Gk. περφαν in πέπαλα
 'finish' for περφανω].
 pav-i, m. *jelly*, vi. 54, 8.
 pavitra-vant, a. *purifying*, i. 160, 3
 [pavítra, n. *means of purification*; root
 pū *purify*].
 pas- = spaś *see*, i. 85, 2; x. 14, 7 [Av.
 spaś, Lat. spec-iō].
 pas-ú, m. *beast*, x. 90, 8; *victim*, x. 90,
 15 [Av. pasu-, Lat. pecu-s, Go.
 faihu].
 pasu-trp, a. *cattle-stealing*, vii. 86, 5 [trp
 be pleased with].
 pasc-tád, adv. *behind*, viii. 48, 15
 [pascá inst. adv. Av. pasca 'behind'].
 pascád, (ab.) adv. *behind*, x. 90, 5; *after-
 wards*, x. 185, 6.
 1. pás drink, I. písba, iv. 50, 10; root ao.
 ápáma, viii. 48, 3 [ep. Lat. bibe
 'drink'].
 sám- drink together, x. 185, 1.
 2. pás protect, II. páti, from (ab.), ii. 35,
 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii.
 48, 15.
 páth-as, n. *path*, vii. 68, 5; *domain*, i.
 154, 5 [related to páth, m. *path*].
 pád-a, m. *foot*, x. 90, 11; *onefourth*, x.
 90, 3. 4 [sec. stem formed from acc.
 pád-am of pád *foot*].
 pápáyá, inst. f. adv. *evilly*, x. 185, 2
 [pápá, a. *bad*].
 pá-á, m. *farther shore*, ii. 83, 9 [pr pass
 -crossing; Gk. πέρος 'passage'].
 pártíva, a. *earthly*, i. 154, 1; x. 15, 2
 [a. from prthiví *earth*].
 páv-aká, a. *purifying*, iv. 51, 2; vii. 49,
 2. 3 [pū *purify*].
 pi scell, I. páyate; pf. pipáya, ii. 35, 7;
 viii. 29, 6.
 pi-tú, m. *drink*, x. 15, 3 [pá *drink*].
 pi-tf, m. *father*, i. 1, 9; 160, 2². 3; ii. 33,
 1. 12. 18; iv. 50, 6; v. 88, 6; vii. 103,
 3; viii. 48, 4; x. 14, 5. 6; 84, 4; 185,
 1; pl. *fathers, ancestors*, viii. 48, 12. 18;
 x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk.
 πατήρ, Lat. pater, Go. fadar].
 pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7
 [pitf *father*].
 pinv yield abundance, I. pínva, iv. 50, 8;
 overflow, v. 88, 4 [sec. root = pi-nu
 from pi *swell*].
 prá- pour forth, v. 88, 6.

piś-adorn, VI. pimśā: pf. pipisúr, vii. 103, 6; Ā. pipise, ii. 83, 9.

pi-tā, pp. drunk, viii. 48, 4, 5, 10, 12.

pīyūṣa, m. n. milk, ii. 35, 5 [pi swell].

putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.

pūnar, adv. again, vi. 64, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.

punar-hán, a. striking back, x. 34, 7.

punānā, pr. pt. purifying, vii. 49, 1 [pū purify].

pūr, f. citadel, ii. 35, 6 [pr fill].

pūram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, pūr-am acc.].

purās-tād, adv. in the east, iv. 51, 1. 2. 8; forward, v. 88, 8; before, viii. 48, 15; in front, x. 135, 6.

purā, adv. formerly, iv. 51, 7.

purā-nā, a. f. I. ancient, iv. 51, 6; m. pl. ancients, x. 135, 1. 2 [purā formerly].

puru-táma, a. spv. most frequent, iv. 51, 1 [purū, Gk. πολύ-s].

puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 103, 6.

puru-rūpa, a. (Bv.) having many forms, ii. 88, 9.

Púra-ṣa, m. the primaeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.

purus-tā, f. human frailty, x. 15, 6.

purō-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purás + hita, pp. of dhā pūt].

purō-hiti, f. priestly service, vii. 61, 7.

pus-tā, n. (pl.) earnings, ii. 12, 4 [pp. of pus thrive].

pus-ti, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.

pū purify, IX. punātī, i. 160, 3.

pūr-nā, pp. full, i. 154, 4; vii. 103, 7 [pū fill: cp. Gk. πολλοί 'many', Eng. full].

pūrusa, m. metrical for pūrūṣa, x. 90, 3. 5.

pūr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.

pūrva-jā, a. born of old, x. 14, 15 [jā be born].

pūrva-bhāj, a. receiving the preference, iv. 50, 7 [bhāj share].

pūrva-sū, a. bringing forth first, ii. 35, 5.

pūrvāhn-ā, m. morning, x. 34, 11 [pūrvā early + ahna = āhan day].

pūrv-yā, a. ancient, i. 85, 11; x. 14, 7.

Pūs-ān, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [pus thrive].

pr take across, III. P. pīparti; ipv. pīprtām, vii. 61, 7; II. P. pārṣi = ipv., ii. 83, 3.

prc mix, VII. prnákti.

sām-, A. pīkté, mingle, vii. 103, 4.

prchā-māna, pr. pt. A. asking oneself, x. 34, 6 [prach ask].

pīt-ana, f. battle, i. 85, 8.

prthiv-ī, f. earth, i. 85, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 88, 4. 5. 9; vii. 61, 3; x. 168, 1 [the broad one = prthvī, f. of prthū from prath spread].

pīs-ni, a. speckled, i. 160, 3; vii. 103, 4. 6. 10.

Pršni-mātr, a. (Bv.) having Pršni as a mother, i. 85, 2.

pīsat-i, (pr. pt.) f. spotted mare, i. 85, 4. 5.

prasd-ājyā, n. clotted butter, x. 90, 8.

pīs-ant, (pr. pt.) a. variegated, iv. 50, 2.

pī fill, IX. prnātī, ii. 85, 3.

ā- fill up, v. 11, 5; vii. 61, 2.

pépiś-at, pr. pt. int. thickly painting, x. 127, 7 [pis paint].

pōs-a, m. prosperity, i. 1, 3 [pus thrive].

pra-ketā, m. beacon, x. 129, 2 [prā + cit appear].

prach ask, VI. prchā, ii. 12, 5; vii. 86, 3 [sec. root: pras + cha; ep. Lat. posco = porc-scō and prec-or, OG. forsc-ōn].

pra-jā, f. offspring, ii. 83, 1; pl. progeny, ii. 85, 8; = men, v. 83, 10 [ep. Lat. pro-gen-ies].

prajā-vant, a. accompanied by offspring, iv. 51, 10.

prati-kāmām, adv. at pleasure, x. 15, 8 [kāma desire].

pratijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janā, m. adversary].

prati-dīvan, m. adversary at play, x. 34, 6 [div play].

prati-dosām, adv. towards eventide, i. 85, 10 [dosā evening].

prati-budhyamāna, pr. pt. awaking towards (acc.), iv. 51, 10.

prati-māna, n. match, ii. 12, 9 [counter-measure: mā measure].

pratir-ām, acc. inf. to prolong, viii. 48, 10 [tr cross].

pra-tnā, a. ancient, iv. 50, 1 [prā before].

prath spread out, I. Ā. prátha : ppf. pa-práthat, vii. 86, 1.
 pra-thamá, ord. first, i. 35, 1⁴; v. 11, 2; vi. 54, 4; x. 14, 2; 84, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamá foremost; OP. *fra-tama*].
 prathama-jā, a. first-born, x. 168, 3 [jā = jan].
 prathamá-m, adv. first, iv. 50, 4.
 pra-díś, f. control, ii. 12, 7 [dís *point*].
 pra-bodháyant, cs. pr. pt. awakening, iv. 51, 5 [budh *wake*].
 prá-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
 prá-yati, f. impulse, x. 129, 5 [yam extend].
 práyás-vant, a. offering oblations, iii. 59, 2 [práyás as enjoyment from pri please].
 pra-yotf, m. warden off, vii. 86, 6 [2. yu separate].
 pra-vát, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prá forward].
 praváte-jā, a. born in a windy place, x. 34, 1 [pra-vát+ja = jan].
 pra-vásá, m. traveller, viii. 29, 8 [prá + vas dwell away from home].
 prá-vista, pp. having entered, vii. 49, 4 [vis enter].
 pra-sargá, m. discharge, vii. 103, 4 [sṛj emit].
 pra-savít, m. rouser, vii. 63, 2 [sū stimulate].
 prá-sít, f. toils, x. 34, 15 [si bind].
 prá-súta, pp. aroused, vii. 63, 4 [sū impel].
 pra-stará, m. strewn grass, x. 14, 4 [str. strew].
 prá fill [extended form, pr-á, of p̄f. *fill*].
 á-pervade, s. ao. áprás, x. 127, 2.
 práúc, a., f. prác-í, forward, x. 34, 12; facing, x. 125, 8 [prá+áñc].
 práán, m. breath, x. 90, 13 [prá+an breathe].
 prá-víś, f. rainy season, vii. 103, 8, 9 [vrs rain].
 právárs-á, a., f. f. belonging to the rains, vii. 103, 7.
 prá-vep-á, a. dangling, x. 34, 1 [prá + vīp tremble].
 priy-á, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
 Phaligá, cave, iv, 50, 5.
 Bad-dhá, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnáti : ipf. ábadhnán, x. 90, 15.
 bándh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 báhru, a. (ruddy) brown, ii. 88, 5, 8, 9, 15; vii. 103, 10; viii. 29, 1; x. 34, 5, 11, 14.
 barh-ána magic power, x. 34, 7 [brh make big].
 barhi-sád, a. (Tp.) sitting on the sacrificial grass, x. 15, 8, 4 [for barhíh-sád: sad sit].
 barhis-yá, a. placed on the sacrificial grass, x. 15, 5 [barhís].
 barh-ís, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
 bah-ú, a. many, ii. 85, 12; x. 14, 1; 34, 13.
 bádh drive away, I. Ā. bádhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
 épa- drive away, i. 35, 8, 9; 85, 8.
 báh-ú, m. arm, i. 85, 6; du. x. 90, 11, 12 [Av. bázu, Gk. πῆχυ-s, OG. buog].
 bishy-at, pr. pt. fearing, x. 34, 10 [bhi fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bil-ma, n. shavings, ii. 85, 12.
 budh-ána, ao. pt. Ā. walking, iv. 51, 8.
 budh-ná, m. n. bottom, x. 135, 6 [Lat. fundu-s].
 bhr-áti, (pr. pt.) adv. aloud, ii. 88, 15; 85, 15.
 bhr-ánt, a. lofty, i. 35, 4: v. 11, 1; vii. 61, 8; 86, 1; x. 34, 1; ample, i. 180, 5; n. the great world, x. 14, 16 [pr. pt. of bhr make big].
 Bhrás-páti, m. Lord of prayer, name of god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 8 [bhr-as prob. gen. = bhrás; ep. bráhmanas páti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 88, 15 [for bhū-dhi].
 bráh-man, n. prayer, ii. 12, 14; vii. 61, 2, 6; 71, 6; 103, 8 [brh swell].
 bráh-mán, m. priest, iv. 50, 8, 9; Brahmin, ii. 12, 6 [brh swell].
 bráhmaná, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.
 bruv-ánt, pr. pt. calling (acc.), viii. 48, 1 [brí speak].
 bruv-áns, pr. pt. speaking, iii. 59, 1 [brú speak].
 brú speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 185, 5.

ádhí- speak for (acc.), i. 85, 11; x. 15, 5.
úpa-, Ā. implore, iv. 51, 11.

Bhaks-á, m. draught, x. 84, 1 [bhaks-
s, sec. root consume from bhaj partake of].
bhaj partake of (gen.), x. 15, 3; s. ao.,
viii. 48, 1. 7.
bhad-rá, a. auspicious, i. 1, 6; ii. 85, 15;
iii. 59, 4; iv. 51, 7; x. 14, 6. 12
[praise-worthy: bhand be praised].

Bhar-áta, m. pl. name of a tribe, v.
11, 1.

bhr-ant, pr. pt. bearing, i. 1, 7 [bhr bear].
bháv-ya, a. that will be, future, x. 90, 2
[gdv. of bhú be].

bhá shine, II. P. bháti.
ává- shine down, i. 154, 6.
ví- shine forth, ii. 85, 7. 8; v. 11, 1.
bhid split, VII. bhinéti [Lat. fnd-ō].
ví- split open, i. 85, 10.
bhisák-tama, m. spv. best healer, ii. 83,
4 [bhisáj healing].

bhiséi, m. physician, ii. 83, 4.
bhi fear, I. Ā. bháyate, i. 85, 8; ii. 12,
18; pf. bibháya, v. 88, 2; s. ao.
ábhaisur, viii. 48, 11.
bhi-má, a. terrible, i. 154, 2; ii. 83, 11
[bhi fear].

bhur quiver, int. járbhuriti, v. 88, 5.
bhúv-ana, n. creature, i. 35, 2. 5. 6; 85,
8; 154, 2. 4; 160, 2. 3; ii. 85, 2. 8;
86, 1, 1; world, ii. 88, 9; v. 88, 2.
4; iv. 51, 5; x. 168, 2. 4 [bhú be].
bhú become, be, I. bháva, i. 1, 9; v. 88,
7. 8; ipv. x. 127, 6; pr. sb., viii. 48,
2; ipf. ábhavat, v. 11, 3. 4; x. 185, 5.
6; come into being, x. 90, 4; pf. ba-
bhúva, ii. 12, 9; vii. 108, 7; x. 84,
12; pf. op. bsbhúyát, iv. 51, 4; root
ao., viii. 48, 3; ábhúvan, vii. 61, 5;
root ao. sb. bhuváni, vii. 86, 2;
ipv. bhúti, iv. 50, 11 [ep. Gk. φύω, Lat. fu-i-t].

ábhi- be superior to (acc.), iii. 59, 7.
é- arise, pf., x. 129, 6. 7; 163, 8.
ávis- appear, viii. 108, 8.
sám- do good to (dat.), viii. 48, 4.
bhú-tá, pp. been, x. 90, 2; n. being, x.
90, 8.
bhú-man, n. earth, i. 85, 5; vii. 86,
1; x. 90, 1. 14 [ep. Gk. φύ-μα
'growth'].

bhú-ri, a. great, ii. 88, 9; much, ii. 88,
12; adv. greatly, i. 154, 6.

bhúri-áringa, a. (Bv.) many-horned, i.
154, 6.
bhúr-ni, a. angry, vii. 86, 7.
bhús strive, I. P. bhúṣati [extended form
of bhú be].

pári- surpass, ii. 12, 1.
bhr bear, III. bibharti, ii. 83, 10; iii.
59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5
[Gk. φέρω, Lat. ferō, Arm. berem, OL
berim, Go. baira].
ví-, I. bhara, carry hither and thither, v.
11, 4.

bhrág-u, m. pl. a family of ancient
priests, x. 14, 6.

bheṣaj-á, a. healing, ii. 83, 7; n. medicine,
remedy, ii. 83, 2. 4. 12. 13 [bhisáj
healing].

bhóga-, m. use, x. 84, 8 [bhuj enjoy].

bhój-á, m. liberal man, iv. 51, 8.

bhój-ana, n. food, v. 88, 10 [bhuj enjoy].
bhyás- bhi fear, I. Ā. bhyásate, ii.
12, 1.

bhráj shine, I. Ā. bhrájate.
ví- shine forth, i. 85, 4.

bhrája-mána, pr. pt. Ā. shining, vii.
68, 4.

bhrá-tr, m. brother, x. 84, 4 [Gk. φάτρως,
Lat. frāter, OL bráthir, Go. bróðor,
OSL brátrū].

Mah, mámh be great, mámhate and
máhe (s. s.).

sám- consecrate, vii. 61, 6.

maghá-vant, m. liberal patron, ii. 83, 14;
85, 15 [magh-á bounty: mah be great].

maghóni, a. f. bounteous, iv. 51, 8 [f. of
maghávan].

mandúka, m. frog, vii. 108, 1. 2. 4. 7.
10.

math-itá, pp. kindled by friction, viii.
48, 6.

math-yá-mána, pr. pt. ps. being rubbed,
v. 11, 6.

mad rejoice, I. máda, in (lc.), i. 85, 1;
154, 5; in (inst.), 154, 4; x. 14, 3. 7;

with (inst.), x. 14, 10; be exhilarated,
viii. 29, 7; drink with exhilaration, vii.

49, 4; cs. mádaya, Ā. rejoice, x. 15,
14; in (inst.), x. 14, 14; (gen.), i. 85,
6; with (inst.), x. 14, 5; gladden, x.

84, 1 [Gk. μαδάω, Lat. mādō 'drip'].
mád-a, m. intoxication, i. 85, 10; viii.
48, 6.

mada-cyút, a. reeling with intoxication, i.

85, 7 [cyeu move].

mád-ant, pr. pt. *rejoicing*, iv. 50, 2 ; *delighting in (inst.)*, iii. 59, 3.

mádh-u, n. *honey, mead*, i. 154, 4, 5 ; iv. 50, 8 ; viii. 48, 1 ; x. 34, 7 ; a. *sweet*, i. 85, 6 [Gk. *μέθυ*, Lith. *medū-s*, OSL. *medū*, Eng. *mead*].

mádhū-mst-tama, spv. a. *most honied*, v. 11, 5 ; x. 14, 15.

mádhū-ścūt, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 3 [scut drip].

mádhya, a. *middle*, vii. 49, 1, 3 ; x. 15, 14 [Lat. *mediu-s*].

mádhya-má, spv. a. *middlemost*, x. 15, 1. man think, VIII. Á. manute, viii. 29, 10 ; IV. A. mányate, viii. 48, 6 ; x. 34, 13.

mánu-s, n. *mind*, x. 90, 18 ; 129, 4 ; 185, 3 [Av. *manu*, Gk. *μένος*].

mána-s-vant, a. *wise*, ii. 12, 1.

man-á, f. *jealousy*, ii. 83, 5 [man think].

man-ísá, f. *thought*, vii. 71, 6 ; *wisdom*, x. 129, 4 : *prayer*, v. 11, 5 ; *hymn of praise*, v. 83, 10 [man think].

Mán-u, m. an ancient sage, ii. 33, 18.

mano-jú, a. *swift as thought*, i. 85, 4 [mána's mind + jú to speed].

mán-tra, m. *hymn*, ii. 35, 2 ; *spell*, x. 14, 4.

mand *exhilarate*, I. mánda : is ao. Á. ámandisátám, vii. 103, 4.

úd- *gladien*, pf. mamanda, ii. 33, 6 [= mad rejoice].

mand-as-áná, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].

mand-rá, a. *gladdening*, v. 11, 3 [mand exhilarate].

mandrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.

mán-man, n. *thought*, vii. 61, 6 ; *hymn*, i. 154, 3 ; vii. 61, 2 [man think].

man-yú, m. *intention*, vii. 61, 1 ; *wrath*, vii. 86, 6 ; viii. 48, 8 ; x. 34, 8, 14 [man think].

mayo-bhú, a. *benificent*, ii. 33, 18 [máy-as gladness + bhú = bhú being for = concurring to].

Mar-út, m. pl. the storm gods, i. 85, 1. 4-6. 8. 10. 12 ; ii. 33, 1, 13 ; v. 83, 6.

marút-vant, a. *accompanied by the Maruts*, ii. 33, 6.

mar-í-tí, m. *one who pities*, x. 34, 3 [mr̥d be gracious].

már-ta, m. *mortal*, iii. 59, 2 [Gk. *μορτά-s*, *βροτό-s* 'mortal', Lat. *mor-ta* 'goddess of death'].

márt-ya, a. *mortal* ; m. *mortal man*, i. 35, 2 ; vii. 61, 1 ; 71, 2 ; viii. 48, 1, 3. 12 ; x. 15, 7.

mármuryá-mána, pr. pt. int. *making bright*, ii. 85, 4 [mr̥j wife].

máh, a. *great*, ii. 33, 8 ; G. *máhás*, iv. 50, 4 ; f. -í, v. 11, 5 [Av. *maz* 'great' ; from *mah* be great].

mah-án, m. *greatness*, ii. 12, 1 ; 35, 2 [mah be great].

mah-ánt, a. *great*, iii. 59, 5 ; v. 11, 6 ; 33, 8 ; vii. 63, 2 ; x. 34, 12 [pr. pt. of mah be great].

mahá-vadha, a. (Bv.) *having a mighty weapon*, v. 83, 2.

máh-i, a. *great*, i. 160, 5 ; ii. 12, 10 ; v. 83, 5 ; viii. 29, 10 [mah be great].

mahi-tvá, n. *greatness*, vii. 61, 4.

mahi-tváná, n. *greatness*, i. 85, 7.

mah-i-n, a., f. -í, *great*, i. 160, 2, 5.

mah-i-mán, m. *greatness*, i. 85, 2 ; ii. 35, 9 ; iii. 59, 7 ; vii. 86, 1 ; x. 90, 3, 16 ; 168, 1 ; *power*, x. 129, 3 ; pl. *powerers*, x. 129, 5.

mah-í, a. f. *great*, ii. 83, 8, 14 ; x. 14, 1 [mah be great].

mé-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. *míhi*].

má *measure*, III. A. *mímíte*.

vi- *measure out* : pf. vi-mamé, i. 154, 1. 3 ; 160, 4 ; ii. 12, 2.

má, enc. prs. prn. A. me, ii. 33, 6, 7 ; viii. 48, 5^a, 6, 10 ; x. 34, 1, 2 ; 127, 7 [Lat. *mē*, Eng. *me*].

mí, proh. pcl. *not*, ii. 83, 1, 4^a, 5 ; viii. 48, 8, 14^a, x. 15, 6 ; 34, 18, 14 [Gk. *μή* 'not'].

mí-kis, proh. prn. pcl. *not any one*, vi. 54, 7 [Gk. *μήτις* 'no one'].

mí-kim, proh. prn. pcl. *no one*, vi. 54, 7^a.

Mátaли, m. a *divine being*, x. 14, 3.

má-tí, f. *mother*, i. 160, 2 ; v. 11, 3 ; x. 34, 4, 10 [Gk. *μήτηρ*, Lat. *máter*, OI. *máthir*, Eng. *mother*].

mádhvi, m. du. *lovers of honey*, vii. 71, 2 [mádhū honey].

mánu-sa, a. *human* ; m. *man*, vii. 63, 1 [mánu-s man].

mám, prs. prn. A. me, vii. 49, 1-4.

má-yá, f. *mysterious power*, i. 160, 3 [má make].

má-yú, a. *lowing*, vii. 103, 2 [má bellow].

máss-a, m. *month*, vii. 61, 4 [máss moon].

mi-tá, pp. *set up*, iv. 51, 2 [mi set up].
 mitá-jáu, a. (Bv.) *firm-kneed*, iii. 59, 3.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii. 61, 4; 63, 1. 6; n. *friendship*, x. 34, 14.
 Mitrá-Váruná, du. cd. *Mitra and Varuna*, i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.
 mi *damage*, IX. mináti [cp. Gk. μηνύω, Lat. mi-nu-o].
 á-diminish, ii. 12, 5.
 prá-infringe, vii. 63, 3; 103, 9; viii. 48, 9.
 midh-váms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from mihi *rain*].
 mukha, n. *mouth*, x. 90, 11-18.
 muc *release*, VI. muñca: ppf. ámumuk-tam, vii. 71, 5.
 mud *be merry*, I. Á. móda.
 práti-exult, v. 83, 9.
 mrg-á, m. *beast*, i. 154, 2; ii. 38, 11.
 mrg-wipe, II. márjmi.
 sám-rub *bright*, ii. 35, 12.
 mrd *be gracious*, VI. mríá, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; ca. mríáya, id., viii. 48, 8.
 mrlay-áku, a. *merciful*, ii. 33, 7 [mrđ be *gracious*].
 mrlj-íká, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrđ *be gracious*].
 mr-tyú, m. *death*, x. 129, 2 [mr̄ die].
 mré *touch*, VI. mréá.
 pári-*embrace*, x. 34, 4.
 mrs *be heedless*, IV. mfṣya.
 ápi-forget, vi. 54, 4.
 me, enc. prs. prn. D. to me, vii. 63, 8; 86, 3. 4; x. 34, 18; G. of me, ii. 35, 1; vii. 86, 2; viii. 29, 2 [Gk. μοι].
 manuvatá, a. *coming from Mūjavat*, x. 34, 1.

Yá, rel. prn. *who, which, that*: N. yá, i. 35, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50, 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63, 1. 8; viii. 71, 4; 86, 1; viii. 48, 104. 12; x. 14, 5; 34, 12; 129, 7; f. yá, iv. 50, 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 108, 5. 7; x. 15, 6; 90, 28. 12; 129, 1. 3. 4; 135, 7; with him ca. whatever, v. 88, 9; A. yám, i. 1, 4; ii. 12, 5. 7. 9; 85, 11; viii. 48, 1; x. 135, 3. 4; I. yéma, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáyá, iv. 51, 6; Ab. yásmád, ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

1. 74. 14²; 35, 7; v. 83, 4³; vii. 61, 2; x. 34, 4; f. yásyá, x. 127, 4; L. yásmin, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, i. 35, 11; 85, 1. 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-10. 13². 14²; 90, 7. 8; with kē *whatever*, x. 90, 10; f. yás, vii. 49, 1. 2. 3; n. yáni, ii. 38, 18; yá, i. 85, 12; ii. 38, 18³; iv. 50, 9; vii. 86, 5; A. m. yáñ, x. 14, 3; 15, 18²; G. f. yásán, vii. 49, 3; L. f. yásu, iv. 51, 7; vii. 49, 4⁴; 61, 5.
 yaks-á, n. *mystery*, vii. 61, 5.
 yaj *sacrifice*, I. yája; ipf. áyajanta, x. 90, 7. 16.
 yaj-áta, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [Av. yazata; from yaj *worship*].
 yaj-áthá, m. *sacrifice*, v. 11, 2 [yaj *worship*].
 yája-mána, m. *sacrificer*, vi. 54, 6 [pr. pt. Á. of yaj *worship*].
 yáj-ús, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].
 yaj-ñá, m. *worship, sacrifice*, i. 1, 1. 4; ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4; vii. 61, 6. 7; x. 14, 5. 18; 15, 6. 18; 90, 7-9. 15. 16³ [Av. yasna, Gk. ἀγνό-ι].
 yajñá-ketu, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajñá-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajñá-iyá, a. *worthy of worship, holy*, iii. 59, 4; adorable, x. 14, 5. 6 [yajñá *worship*].
 yat *array oneself*, I. yáta: pf. i. 85, 8; ca. yáta-ya *marshal, stir*, iii. 59, 1; clear off, x. 127, 7.
 yá-tas, adv. *whence*, x. 129, 6. 7 [prn. root yá].
 yá-ti, prn. *how many*, x. 15, 18 [prn. root yá].
 yá-tra, rel. adv. *where*, i. 154, 5. 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yá].
 yá-thá, rel. adv. *how*, x. 185, 5. 6; *so that*, ii. 33, 15; unaccented = iva like, viii. 29, 6 [prn. root yá].
 yathá-vaśám, adv. *according to (thy, his) will*, x. 15, 14; 168, 4 [váśa, m. will].
 yá-d, ej. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51, 6; v. 88, 2-4. 9; vii. 103, 2-5; x. 34, 5; 90, 6. 11. 15; *in order that*, vii. 71, 4; *so that*, vii. 86, 4; *since*, i. 160, 2; if, viii. 48, 9 [n. of rel. yá].

yád-i vā, ej. *whether*, x. 129, 7; *or, or else*, *ibid.* [yád-i i'; rel. adv. + vā or].

yá-ánt, pr. pt. *going*, vii. 61, 3 [i go].

yam *extend, bestow*, I. yácha, iv. 51, 10; v. 88, 5; pf. Ā. yemire *submit to* (dat.), iii. 59, 8; s. ao. *bestow on* (dat.), ii. 35, 15².

śdhi- *extend to* (dat.), i. 85, 12.

ś. *guide to* (lc.), root ao. inj. yamat, x. 14, 14.

m. *bestow*, iv. 50, 10.

prá- *present a share of* (gen.), x. 15, 7.

vi- *extend to*, i. 85, 12.

Yam-á, m. *god of the dead*, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.

yaś-ás, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.

yahví, f. *swift one*, ii. 88, 9; 35, 14.

yā go, II. yāti, i. 35, 3³. 10; vii. 49, 8; x. 168, 1.

ś- come, i. 35, 2; x. 15, 9.

úpa á- *come hither*, vii. 71, 2.

á úpa *come hither to*, vii. 71, 4.

pári prá- *proceed around*, iv. 51, 5.

yáttayáj-jána, a. (gov. cd.) *stirring men*, iii. 59, 5 [yáttayant, pr. pt. cs. of *yat array oneself + jána man*].

yátu-dhána, m. *sorcery*, i. 35, 10 [yátu, m. *sorcery* + dhána *practising from dhá put, do*].

yá-ma, m. *course*, iv. 51, 4 [yā go].

yá- man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].

yu separate, III. yuyóti, ii. 88, 1, 8; vii. 71, 1, 2; s. ao. *depart from* (ab.), ii. 88, 9; cs. yaváya *saw from*, viii. 48, 5; yáváya *ward off*, x. 127, 6².

yuk-tá, pp. *yoked*, vii. 63, 2 [yuj *yoke*, Gk. ἔντερος, Lat. iunctus, Lith. junkta-s].

yuktá- grávan, a. (Bv.) *who has to work the stones*, ii. 12, 6.

yuj *yoke*, VII. yunákti: pf. yuyujé, x. 84, 11; rt. ao. áyugdhwam, i. 85, 4.

prá- yoke *in front*, i. 85, 5.

yúdhyá-mána, pr. pt. Ā. *fighting*; m. *fighter*, ii. 12, 9 [yudh *fight*].

yúyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yúdhi *fight*].

yuva-ti, f. *young maiden*, ii. 85, 4, 11 [f. of yúván *youth*].

yúv-an, a. *young*, ii. 88, 11; m. *youth*, ii. 85, 4 [Lat. iuven-i-s].

yuv-á-m, prs. prn. N. *you two*, vii. 71, 5; dat. yuvábhýam *to you two*, vii. 61, 7 [= yú- + am].

yuya-yú, a. *addressed to you*, vii. 71, 7.

yúy-ám, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yúsh-ám, Av. yāt, yāšem, Gk. yús].

yóg-a, m. *acquisition*, vii. 86, 8 [yuj *yoke*].

yój-ána, n. *league*, i. 85, 8 [yoking from yuj *yoke*].

yó-ni, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 84, 11; *receptacle*, viii. 29, 2 [holder from yu hold].

yós-á, f. *woman*, x. 168, 2.

yós, n. *blessing*, ii. 38, 13; x. 15, 4

Ramh *hasten*, I. rámha; cs. ramháya *cause to speed*, i. 85, 5.

raks *protect*, I. ráksa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ἀπέραντος *ward off*].

ráksa-mána, pr. pt. Ā. *protecting*, vii. 61, 3 [raks *protect*].

ráks-á, m. *demon*, i. 35, 10; v. 83, 2.

ráks-i-tá, m. *guardian*, x. 14, 11 [raks *protect*].

raghú-pátván, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú *swift*: Gk. ἔλαχύς].

raghú-syád, a. *swift-gliding*, i. 85, 6 [raghú *swift + syand run*].

ráj-as, n. *space, air*, i. 35, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. ἐπέσας, Go. rigi-á].

rán-ya, a. *glorious*, i. 85, 10 [ran *rejoice*].

rá-ma, n. *gift, treasure*, i. 35, 8 [rá *give*].

ratna-dhá, a. (Tp.) *bestowing treasure*, i. 1, 1.

rá-tha, m. *car*, i. 85, 2, 4, 5; 85, 4, 5; ii. 12, 7, 8; v. 88, 3, 7; vii. 71, 2-4; viii. 48, 5; x. 185, 3-5; 168, 1 [r go].

ráth-ya, a. *belonging to a car*, i. 85, 6.

rad díg, I. ráda: pf. raráda, vii. 49, 1.

radh-rá, a. *rich*, ii. 12, 6 [rádh succeed].

rándhi *make subject*, IV. P. rádhyá: red. n. ii. 88, 5.

ráp-as, n. *bodily injury*, ii. 88, 3, 7.

rám set at rest, IX. ramnáti: ipf. ii. 12, 2; I. Ā. rámá *rejoice in* (lc.), x. 34, 13.

ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 13; x. 15, 7, 11 [probably from ri = reduced form of rá *give*].

ráv-a, m. *roar*, iv. 50, 1, 4, 5 [ru cry].

ráé-mi, m. *ray*, i. 35, 7; cord, x. 129, 6 [rá *give*, II. ráti; 2. ind. rásí = ipv., i

83, 12; III. ipv. 2. pl. rājdhvam, v. 88, 6.

rāj rule, over (gen.), I. P. rājati, i. 1, 8.

rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4; 7, 11, 15; 34, 8, 12; 168, 2 [rāj rule, Lat. *reg-ō*].

rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].

rājan-ya, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.

rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.

rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].

rādho-déya, n. bestowal of wealth, iv. 51, 8 [déya, gdy. to be given from dā give].

ri release, IX. rānāti, ii. 12, 3.

ánu-flow along, i. 85, 3.

ric leave, VII. P. rānāti, vii. 71, 1 [Gk. λέιτω, Lat. *linguo*].

áti-extend beyond: ps. ipf. áricyata, x. 90, 5.

rīs, f. injury, ii. 35, 6.

rīs be hurt, IV. rīsyati, vi. 54, 8; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.

rīh kiss, II. rēdhi, ii. 33, 18.

ruk-má, m. golden gem, vii. 63, 4 [rue shine].

ruc shine, I. rōcā; ca. rōcāya cause to shine, viii. 29, 10.

ruc-ána, rt. ao. pt. Á. beaming, iv. 51, 9.

ruj burst, VI. P. rujá: pf. rurója, iv. 50, 5.

ruj-ant pr. pt. shattering, x. 168, 1.

Rud-rá, m. name of a god, i. 85, i; ii. 88, 1-9. 11-18. 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].

rudh obstruct, VII. rupaddhi, runddhé, x. 34, 3.

ápa- drive away: rt. ao. arodham, x. 34, 3.

rūs-ant, pr. pt. gleaming, iv. 51, 9.

rūh grow, I. rōhati, rōhate.

áti-grow beyond (acc.), x. 90, 2.

á- rise up in (acc.), viii. 48, 11.

rūpá, n. form, x. 168, 4; beauty, i. 160, 2.

re-nú, m. dust, x. 168, 1 [perhaps from ri run = disperse].

sé-tas, n. seed, v. 88, 1, 4; x. 129, 4 [ri flow].

reto-dhá, m. impregnator, x. 129, 5 [ré-tas seed + dhá placing].

rebh-á, m. singer, vii. 63, 3 [ribh sing].

revát, adv. bountifully, ii. 85, 4 [n. of revánt].

re-vát-i, f. wealthy, iv. 51, 4 [f. of revánt].

re-vánt, a. wealthy, viii. 48, 6 [re = rai wealth].

rōdás-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.

rái, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyás, viii. 48, 7 [bestowal from rā give; Lat. rē-s].

Rauhingá, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].

Lak-sá, n. stake (at play), ii. 12, 4 [token, mark: lag attach].

lok-á, m. place, x. 14, 9; world, x. 90, 14 [bright space = rōk-á light; cp. Gk. leukós 'white', Lat. lux, lúc-is].

Vag-nú, m. sound, vii. 108, 2 [vac speak].

vac utter, III. P. vīvakti; ao. op., ii. 35, 2; speak, ps. ucyáte, x. 90, 11; 135, 7 [Lat. voc-are 'call'].

ádhī-speak for (dat.), viii. 48, 14.

prá- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.

vácas, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].

vacas-yá, f. eloquence, ii. 85, 1.

váj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vāra 'club'].

vájra-báhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 88, 3.

vájra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.

vajr-ín, m. bearer of the bolt, vii. 49, 1.

vatsá, m. calf, vii. 86, 5 [yearling from *vatas, Gk. Féros year, Lat. *vetus* in *vetus-tas* 'age'].

vats-ín, a., f. -i, accompanied by calves, vii. 108, 2.

vad speak, I. vāda, ii. 38, 15; op. ii. 35, 15; vii. 108, 5^a; x. 84, 12.

áchā- invoke, v. 88, 1.

á- utter, ii. 12, 15; viii. 48, 14.

prá- utter forth, is ao., avādīgur, vii. 108, 1.

sám- converse about (acc.) with (inst.), vii. 86, 2.

vád-ant, pr. pt. speaking, vii. 108, 3. 6, 7.

van *win*, VIII. vanóti *win* [Eng. *win*; cp. Lat. *ven-ia* 'favour'].

á., ds. vivása *seek to win*, ii. 33, 6; v. 83, 1.

van-ús, m. *enemy*, iv. 50, 11 [*eager, rival: van win*].

váne-vane, lc. itv. cd. in *every wood*, v. 11, 6.

vand *praise*, I. A. vándate, iv. 50, 7 [*nasalized form of vad*].

pári- *extol, with (inst.)*, ii. 83, 12.

vánda-mána, pr. pt. Á. *approving*, ii. 83, 12.

vap *strew*, I. vápati, vápate.

hí- *lay love*, ii. 33, 11.

vápus-yá, a. *fair*, i. 160, 2 [vápus, n. *beautiful appearance*].

vay-ám, prs. prn. N. pl. *we*, i. 1, 7; ii. 12, 15; iii. 59, 3. 4; iv. 50, 6; 51, 11; vi. 54, 8. 9; vii. 86, 5; viii. 48, 9. 13. 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *wais*, Eng. *we*].

váy-as, n. *force*, ii. 83, 6; viii. 48, 1 [*food, strength: vi enjoy*].

vay-á, f. *offshoot*, ii. 35, 8.

vayúná-vat, a. *clear*, iv. 51, 1 [vayúná].

vayo-dhá, m. *bestower of strength*, viii. 48, 15 [váyas *force* + dhá *bestowing*].

vári-i-man, n. *expansive*, iii. 59, 8 [vári *cover*].

vár-i-vas, n. *wide space*, vii. 63, 6; *prosperity*, iv. 50, 9 [*breadth, freedom: vr cover*].

varivo-vít-tara, cpv. m. *best finder of relief, best banisher of care*, viii. 48, 1 [várivas + víd *find*].

vár-iyas, cpv. a. *wider*, ii. 12, 2 [urú *wide*].

Vár-una, m. vii. 49, 3. 4; 61, 1. 4; 63, 1. 6; 86, 2. 3. 4. 6. 8; x. 14, 7 [Gk. *oúpavó-s* 'heaven'; vr̥ *cover, encompass*].

vár-na, m. *colour*, ii. 12, 4 [*coating: vr cover*].

várta-mána, pr. pt. Á., with á *rolling hither*, i. 85, 2 [vr̥ *turn*].

várt-man, n. *track*, i. 85, 3 [vr̥ *turn*].

várdh-ana, n. *strengthening*, ii. 12, 14 [vr̥dh *increase*].

várdha-mána, pr. pt. Á. *growing*, i. 1, 8 [vr̥dh *grove*].

várvárt-ána, pr. pt. Á. *int. rolling about, x. 84, 1 [vr̥ turn]*.

vars-á, n. *rain*, v. 83, 10 [vr̥s *rain*].

varg-yá, a. *rainy*, v. 83, 8.

val-á, m. *enclosure, cave*, iv. 50, 5 [vr̥ *cover*].

valgū-yá, den. *honour*, iv. 50, 7.

vus *desire*, II. váshti, s. 1. vásimi, ii. 33, 13; pl. 1. ušmasi, i. 154, 6.

1. vas *shine*, VI. P. ucháti: pf. pl. 2. úsa, iv. 51, 4 [Av. *usati* 'shines'].

2. vas *wear*, II. Á. vásate [cp. Gk. *ενυψι* = Férváyú, AS. *werian*, Eng. *wear*]. abhí, es. *clothe*, i. 160, 2.

3. vas *dwell*, I. P. vásati [AS. *wesan* 'be', Eng. *was*; in Gk. *άστρο* = *άστρον*]. pré- *go on journeys*, viii. 29, 8.

vas, enc. prs. prn. A. *you*, i. 85, 6; iv. 51, 10. 11; D. *to or for you*, i. 85, 6. 12; iv. 51, 4; x. 15, 4. 6; G. *of you*, ii. 83, 13; x. 84, 12. 14 [Av. *vō*, Lat. *vōs*].

vas-atí, f. *abode, nest*, x. 127, 4 [vas *dwell*].

vas-ant-á, m. *spring*, x. 90, 6 [vas *shine*].

vás-ána, pr. pt. Á. *clothing oneself* in (acc.), ii. 35, 9 [2. vas *wear*].

vás-istha, spv. a. *best*; m. *name of a seer*, vii. 86, 5; pl. *a family of ancient seers*, x. 15, 8 [vas *shine*].

vás-u, n. *wealth*, vi. 54, 4; vii. 108, 10; x. 15, 7 [vas *shine*].

vasu-déya, n. *granting of wealth*, ii. 83, 7.

vásu-mant, a. *laden with wealth*, vii. 71, 3. 4.

vásn-ya, a. *for sale*, x. 84, 8 [vásná, n. *price*, Gk. *ένο-σ* = *φω-ρο-σ* 'purchase price', Lat. *vénū-m* = *ves-num*].

vás-yas, acc. adv. *for greater welfare*, viii. 48, 9 [cpv. of vásu *good*].

vás-yáms, cpv. a. *wealthier*, viii. 48, 6 [cpv. of vásu].

vah *carry, draw, drive*, I. váha, vii. 63, 2; s. ao. ávát, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ánu- *drive after*: pf. anúhíre, x. 15, 8. á- *bring*, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.

ni- *bring*: pf. áhathur, vii. 71, 5.

váh-ant, pr. pt. *carrying*, i. 85, 5; *bearing*, ii. 85, 9; *bringing*, vii. 71, 2.

váh-ant-i, pr. pt. f. *bringing*, ii. 85, 14.

váh-ni, m. *driver*, i. 160, 8 [vah *drive*].

váh-Now, II. P. váti [Av. *vaiti*, Gk. *άγοι* = *ά-Γη-οι*; cf. Go. *watian*, German *wehen* 'blow'].

pré- *blow forth*, v. 83, 4.

váh, enc. ej. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vāc, f. *voice*, vii. 103, 1. 4. 5. 6. 8 ; x. 34, 5 [vāc speak; Lat. *vāc* = vāc-s].
 vāj-a, m. *conflict*, i. 85, 5; *booty*, ii. 12, 15; vi. 54, 5 [vāj be strong].
 vāja-yū, a. *desirous of gain*, ii. 35, 1.
 vāj-īn, a. *victorious*, x. 34, 4 [vāja].
 vānā, m. *pipe*, i. 85, 10.
 vā-ta, m. *wind*, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. *ven-tu-s*, Gk. ἄντη-s].
 vām, enc. prs. prn. du. A. *you two*, iv. 50, 10; vii. 61, 6³; 68, 5; 71, 1; D. *for you two*, vii. 61, 2. 5²; vii. 71, 4; G. *of you two*, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3. 4.
 vā-mā, n. *wealth*, vii. 71, 2 [vā = van *win*].
 vāyav-yā, a. *relating to the wind*, *aerial*, x. 90, 8 [vāyū].
 vā-yū, m. *wind*, x. 90, 18 [vā blow].
 vār-ya, gdv. *desirable*, i. 85, 8 [vā choose].
 vāvās-āt, pr. pt. int. *loving*, iv. 50, 5 [vās low].
 vāvrdh-ānā, pr. pt. Ā. *having grown*, x. 14, 8 [vādh grow].
 vāśi, f. *axe*, viii. 29, 3.
 vāśar-ā, a. *vernal*, viii. 48, 7 [*vāsar spring; Gk. ἄση, Lith. vāsara].
 vāś-tu, n. *abode*, i. 154, 6 [vās dwell; Gk. οἰστο].
 vī, m. *bird*, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vī, Lat. avi-s].
 vi-kramāna, n. *wide stride*, i. 154, 2; x. 15, 8.
 vi-cakramāna, pf. pt. Ā. *having strode out*, i. 154, 1 [kram stride].
 vi-carsani, a. *active*, i. 85, 9.
 vi-, pl. *stake at play*, ii. 12, 5.
 vi-tata, pp. *extended*, x. 129, 5 [tan stretch].
 vi-tarām, adv. *far away*, ii. 88, 2 [cpv. of prp. vī away].
 vit-té, n. *property*, x. 34, 18 [pp. of vid *find*, *acquire*: *acquisition*].
 1. vid *know*, II. P. vētti; pr. sb. *know of* (gen.), ii. 88, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 18; 8. vēda, x. 129, 6², 7²; pl. 1. viddmā, x. 15, 18 [Gk. οἶδα, ἔρω; AS. ic wāt, wē witon; Eng. I wot; Lat. vid-tē 'see'].
 prā-*know*, x. 15, 18.
 2. vid *find*, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a. ao., v. 88, 10; viii. 48, 3.
 śānu-*find out*, ii. 12, 11; v. 11, 6.

śi-, s. ao. *win hither*, x. 15, 3.
 nis-*find out*, x. 129, 4.
 vīd-ātha, m. *divine worship*, i. 85, 1; ii. 12, 15; 33, 15; 85, 15; viii. 48, 14 [vīdh worship].
 vi-dyūt, f. *lightning*, ii. 35, 9; v. 83, 4 [vīcār + dyut shine].
 vīd-vāms, unred. pf. pt. *knowing*, vi. 54, 1 [Gk. γεδών].
 vīdh *worship*, VI. vīdhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 163, 4.
 prāti-*pay worship to*, vii. 63, 5.
 vīdh-ānt, pr. pt. m. *worshipper*, ii. 35, 7.
 vi-dhāna, n. *task*, iv. 51, 6 [dis-position: vīcār + dhāna from dhā put].
 vi-pṛch-ām, acc. inf. to ask, vii. 86, 3.
 vīp-ra, a. *wise*, iv. 50, 1; m. *sage*, i. 85, 11; vii. 61, 2; x. 185, 4 [inspired: vīp tremble with emotion].
 vi-bhāt-ī, pr. pt. f. *shining forth*, iv. 51, 1. 10, 11 [bhā shine].
 vi-bhīdaka, m. a *nut used as a die for gambling*, vii. 86, 6; x. 84, 1 [probably from vi-bhīd split asunder, but the meaning here applied is obscure].
 vi-bhrāj-māna, pr. pt. Ā. *shining forth*, vii. 63, 3 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].
 vi-madhyā, m. *middle*, iv. 51, 3.
 vi-rapsā, m. *abundance*, iv. 50, 8 [vī + rapsā be full].
 Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [fār-ruling].
 vīrā-sāh, a. *overcoming men*, i. 85, 6 [vīrā-sāh for vīra-sāh].
 vi-rūk-mant, m. *shining weapon*, i. 85, 3 [rūc shine].
 vi-rūpā, a. *having different colours*, vii. 108, 6 [rūpā, n. form].
 Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vī + vas shine afar].
 vīś, f. *settlement*, x. 15, 2; *abode*, vii. 61, 3; *settler*, i. 85, 5; *subject*, iv. 50, 8.
 vīś enter, VI. vīśā.
 ā-enter, iv. 50, 10; viii. 48, 12, 15.
 ni-*come home, go to rest*, x. 34, 14; 168, 3; s. ao. avikṣmahi, x. 127, 4; ca. vēsāya *cause to rest*, i. 85, 2.
 vīś-pati, m. *master of the house*, x. 185, 1.
 vīśva, prn. a. all, i. 85, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 88, 3. 10; 85, 2. 15; iii. 59, 8; iv. 50, 7; v. 88, 2. 4.

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 8; 127, 1; 168, 2.
 viévá-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 3.
 viévá-dáni, adv. *always*, iv. 50, 8.
 viévá-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.
 viévá-psnye, a. *laden with all food*, vii. 71, 4 [psnye from psā eat].
 viévá-rúpa, a. (Bv.) *omniform*, i. 35, 4; ii. 88, 10; v. 83, 5.
 viévá-sámbhū, a. *beneficial to all*, i. 160, 1. 4 [sám *prosperity* + bhū *being for, conducting to*].
 viévá-há, adv. *always*, ii. 12, 15; viii. 48, 14; -há, id., i. 160, 5; *for ever*, ii. 35, 14.
 viéváhá, adv. *always*, i. 160, 3 [viévá áhá *all days*].
 viévá devás, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.
 vié work, III. viévesti: pf. vivésha, ii. 35, 13.
 vi-síta, pp. *unfastened*, v. 83, 7. 8 [ví + si bind].
 vié-una, a. *varied in form*, viii. 29, 1.
 viéúci, a. f. *turned in various directions*, ii. 33, 2 [f. of viésv-añic].
 viésthá *host* (?), x. 168, 2.
 Vié-nu, m. a *solar deity*, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [ví be active].
 viésv-añic, a. *turned in all directions*, x. 90, 4.
 vi-sargá, m. *release*, vii. 103, 9 [ví + sri *let go*].
 vi-sájana, n. *creation*, x. 129, 6 [ví + sri *let go*].
 vi-srsti, f. *creation*, x. 129, 6. 7 [ví + sri *let go*].
 vi-srásas, ab. inf. *from breaking*, viii. 48, 5 [ví + sras *fall*].
 vi-háyas, a. *mighty*, viii. 48, 11.
 vié guide, II. véti, i. 85, 9.
 típa- *come to* (acc.), v. 11, 4.
 vi-rá, m. *hero*, i. 88, 1; ii. 88, 1; 35, 4 [Av. rā, Lat. vir, OL fer, Go. wair, Lith. výra, 'man'].
 virá-vat-tama, spv. a. *most abounding in heroes*, i. 1, 8.
 virá-vant, a. *possessed of heroes*, iv. 50, 6.
 virádh, f. *plant*, ii. 85, 8 [ví *asunder + ruddh grow*].
 vir-yá, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [virá *hero*].

1. vt *cover*, V. vrnóti, vrnute.
 á-, int. ipf. á-varivar *contain*, x. 129, 1.
 vi- *unclose*, rt. ao. avran, iv. 51, 2.
 2. vt *choose*, IX. A. vrnite, ii. 83, 13; v. 11, 4; x. 127, 8.
 vřk-a, m. *wolf*, x. 127, 6 [Gk. λύκος-
 Lat. lupu-s, Lith. vilka-s, Eng. wolf].
 vřk-í, f. *she-wolf*, x. 127, 6.
 vřktá-barhí, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vřktá, pp. of vřj + barhí, q. v.].
 vřk-sá, m. *tree*, v. 83, 2; x. 127, 4; 185, 1 [vřk *simpler form of vraše cut, fell*].
 vřj *twist*, VII. vrnákti, vrnkté.
 pári- *pass by*, ii. 33, 14.
 vřj-ána, n. *circle* (= family, sons), vii. 61, 4 [enclosure = vřj].
 vrnána, pr. pt. A. choosing, v. 11, 4 [vř choose].
 vřt *turn*, I. A. várta *roll*, x. 34, 9;
 cs. várta *turn*, i. 85, 9.
 á-, cs. *whirl* *hither*, vii. 71, 3.
 nír-, cs. *roll out*, x. 185, 5.
 prá-, cs. *set rolling*, x. 185, 4.
 ánu prá- *roll forth after*, x. 185, 4.
 sám- *be evolved*, x. 90, 14.
 ádhí sám- *come upon*, x. 129, 4.
 Vr-trá, m. name of a demon, i. 65, 9;
 n. fœ (pl.), viii. 29, 4 [encompasser: *vr cover*].
 vr-tvá, gd., *having covered*, x. 90, 1.
 vrđh *grow*, I. várda, i. 85, 7; ii. 35, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. várđhúr, x. 14, 8; cs. várđháya *strengthen*, v. 11, 8. 5.
 vrđh-é, dat. inf. *to increase*, i. 85, 1.
 vřs *rain*, I. várša *rain*: is ao. ávaršis, v. 83, 10.
 abhí- *rain upon*, ao. vii. 103, 3.
 vřsan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vřsan *bull*].
 vřs-an, m. *bull*, i. 85, 7. 12; 154, 3. 6; ii. 33, 18; 35, 18; iv. 50, 6; v. 83, 6 (with ásva = *stallion*); vii. 61, 5; 71, 6; *stadium*, vii. 71, 3 [Av. aržan, Gk. ἀρσύν].
 vřsa-bhá, m. *bull*, i. 160, 8; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
 vřsa-lá, m. *beggar*, x. 34, 11 [*little man*].
 vřsa-vřsá, a. (Bv.) *having mighty hosts*, i. 85, 4 [vřsan *bull, stallion*].
 vřs-tí, f. *rain*, v. 83, 6 [vřs *rain*].
 vřsnyá-vant, a. *mighty*, v. 83, 2 [vřsnyá *manly strength*, from vřsan *bull*].

véd-ana, n. possession, x. 84, 4 [vid find, acquire].
 vedh-ás, m. disposer, iii. 59, 4 [vidh worship, be gracious].
 ven long, I. P. vénati.
 śánu seek the friendship of, x. 185, 1.
 volh-á, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vāśtar 'draught animal' Lat. vector].
 vái, pcl., ii. 33, 9, 10 [180].
 Vairúpá, m. son of Vírúpa, x. 14, 5.
 Vaivasvatá, m. son of Vícasvant, x. 14, 1.
 vásíya, m. man of the third caste, x. 90, 12 [belonging to the settlement = vís].
 vásivánará, a. belonging to all men, epithet of Agni, vii. 49, 4 [vísavá-nara].
 vy-ákta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [ví+áñj adorn].
 vyac extend, III. P. vivyakti.
 sám- roll up, ipf. ávivyak, vii. 63, 1.
 vyátha water, I. vyátha, vi. 54, 8.
 vyátha-mána, pr. pt. Á. quaking, ii. 12, 2.
 vyústi, f. daybreak, vii. 71, 8 [ví+vas shine].
 vy-óman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [ví+óman of doubtful etymology].
 vraj-á, m. pen, fold, iv. 51, 2 [vrij enclose].
 vra-tá, n. will, ordinance, iii. 59, 2, 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
 vrata-cárin, a. practising a vow, vii. 103, 1 [cár-í, from car go, practise].
 vráta, m. troop, host, x. 84, 8, 12.

Śams praise, I. śámsa, vii. 61, 4 [Lat. censeo].
 śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
 śatá, n. hundred, ii. 38, 2; vii. 103, 10 [Gk. ékáro-v, Lat. centum, Go. hund].
 śám-tama, spv. a. most beneficent, ii. 33, 2, 18; x. 15, 4 [śám, n. healing].
 śaphá-vant, a. having hoofs, v. 83, 5.
 śabála, a. brindled, x. 14, 10.
 śám, n. healing, ii. 33, 18; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8².
 Śámbára, m. name of a demon, ii. 12, 11.
 śáy-ána, pr. pt. Á. lying, ii. 12, 11; vii. 103, 2 [śí lie].

śárád, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
 śá-rú, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
 śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śárdh be defiant].
 śá-r-man, n. shelter, i. 85, 12; v. 83, 5, x. 129, 1 [Lith. száma-s 'helmet', OG. helm 'helmet'].
 śáv-as, n. power, v. 11, 5 [śú swell].
 śáśam-ána, pf. pt. Á. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
 śáśay-ána, pf. pt. Á. lying, vii. 103, 1 [śí lie].
 śáś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śá+śvant, orig. pt. of śú swell, Gk. á-navr-].
 śáktá, m. teacher, vii. 103, 5 [śak be able].
 śáś order, II. śásti, śáste.
 śánu-instruct, vi. 54, 1.
 abhi- guide to (acc.), vi. 54, 2.
 śík-van flame(?), ii. 35, 4.
 śíks be helpful, pay obeisance, I. śíksa, iii. 59, 2 [ds. of śák be able].
 śíksa-mána (pr. pt. Á.), m. learner, vii. 103, 5.
 śíti-pád, a. (Bv.) white-footed, i. 35, 5.
 śíthírá, a. loose; n. freedom, vii. 71, 5 [Gk. kathapó-s 'free, pure'].
 śíśu, a. kind, x. 84, 2.
 śíśu, m. child, ii. 33, 18 [śú swell, cp. Gk. kúle].
 śíriy-ána, pf. pt. Á. abiding, v. 11, 6 [śíri resort].
 śíti, a. cold, x. 84, 9 [old pp. of śyá coagulate].
 śírs-áni, n. head, x. 90, 14 [śír(a)s head + an; cp. Gk. kópō-η 'head'].
 śuk-rá, a. shining, i. 160, 3; bright, ii. 38, 9; iv. 51, 9; clear, ii. 85, 4 [śuo be bright, Av. sux-ra 'flaming'].
 śúc-i a. bright, i. 160, 1; bright, ii. 85, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 5; clear, vii. 49, 2, 3; pure, ii. 33, 18; 85, 8² [śuc shine].
 śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
 śubh-áya, Á. adorn oneself, i. 85, 8.
 śubh-rá, a. bright, i. 85, 3; 85, 8; iv. 51, 6 [śubh adorn].
 śúmbh, adorn, I. Á. śúmbhate.
 prá- adorn oneself, i. 85, 1.

śūṣ-ka, a. *dry*, vii. 103, 2 [for sus-ka, Av. huš-ka].

śūṣ-ma, m. *vehemence*, ii. 12, 1. 18; *im-pulse*, iv. 50, 7; *force*, vii. 61, 4 [śvas 'blow, snort'].

śū-ra, m. *hero*, i. 85, 8 [Av. śūra 'strong', Gk. ἄκρος 'in-valid'].

śūdrā, m. *man of the servile caste*, x. 90, 12.

śūṣuj-āna, pf. pt. A. *trembling* (?), x. 34, 6.

śūs-ā, a. *inspiring*, i. 154, 3 [śvas breathe].

śmny-ānt, pr. pt. *hearing*, vi. 54, 8 [śru 'hear'].

śrdh-yaś, f. *arrogance*, ii. 12, 10 [śrdh be arrogant].

śrū crush, IX. śrñati.

sám- be crushed: ps. ao. śāri, vi. 54, 7.

ścūt drīp, I. ścōta, iv. 50, 3.

śyā-vāś, a. *dusky*, i. 85, 5 [OSL. si-vā 'grey'].

śyenaś, m. *eagle*, vii. 63, 5; m. *hawk*, x. 127, 5.

śrad heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. *cord*, Gk. καρδίη 'heart'].

śrāv-āś, n. *fame*, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSL. slovo 'word'].

śravas-yū, a. *fame-seeking*, i. 85, 8.

śri-tā, pp. *reaching to* (le.), vi. 11, 3.

śrī, f. *glory*, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrñoti *hear*, ii. 33, 4; x. 15, 5; pl. 8. śrñire = ps., x. 168, 4.

śru-tā, pp. *heard; famous*, ii. 33, 11 [śru hear, Gk. κλητος 'famous', Lat. in-clu-tus 'famous'].

śré-śtha, spv. a. *best*, ii. 33, 3.

śrō-tra, n. *ear*, x. 90, 14 [śru hear].

śrāus-ti, f. *obedient mare*, viii. 48, 2 [śrus hear, extension of śru].

śva-ghn-īn, m. *gambler*, ii. 12, 4.

śvān, m. *dog*, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrī, f. *mother-in-law*, x. 34, 3 [OSL. svekry, svekrūva].

śvity-āśic, a. *whitish*, ii. 33, 8 [śviti (akin to śvetā, Go. hweits, Eng. white) + aśic].

śás, nm. *six*, x. 14, 16 [Av. xšāš, Gk. ἕξ, Lat. sex, OL sē, Go. sahs, Eng. six].

śā, dem. prn. N. s. m. *that*, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12. 1-14; iii. 83,

18⁸; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5². 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = ihus, ii. 12, 15; viii. 48, 9 [Av. hā, Gk. ἦ, Go. sa].

śam-yánt, pr. pt. *going together*, ii. 12, 8 [sám+i go].

śam-rarāna, pf. pt. A. *sharing gifts*, x. 15, 8 [sám+rā give].

śam-vatsarā, m. *year*, vii. 103, 1. 7. 9.

śam-vid-āna, pr. pt. A. *uniting, with (inst.)*, viii. 48, 13; x. 14, 4 [vid find].

śam-vr̄j, a. *conquering*, ii. 12, 3.

sákhi-ī, m. *friend*, ii. 35, 12; vii. 86, 4; viii. 48, 4². 10; x. 34, 2. 5; 168, 8.

sakh-yá, n. *friendship*, viii. 48, 2.

śam-gāmanā, m. *assembler*, x. 14, 1.

sac accompany, I. A. śácate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑταίρια, Lat. sequitur, Lith. sekū].

sác-ā, adv. prp. with (le.), iv. 50, 11 [sac accompany].

sájan-ya, a. *belonging to his own people*, iv. 50, 9 [sa-jana, kinsman].

sa-jóśas, a. *acting in harmony with (inst.)*, viii. 48, 15 [jóśas, n. pleasure].

sat, n. *the existent*, x. 129, 1 [pr. pt. of as be].

sát-pati, m. *true* (?) lord, ii. 38, 12.

sat-yá, a. *true*, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharmān, a. (Bv.) *whose ordinances are true*, x. 34, 8.

śalyāntā, n. Dv. ed. *truth and falsehood*, vii. 49, 8 [satyā + ánta].

sad sit down, I. P. śidati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].

śā- seat oneself on (acc.), i. 85, 6; occupy: pf. śasāda, viii. 29, 2.

ni- sit down, pf. (ni)sedur, iv. 50, 8; inj. sidat, v. 11, 2; settle: pf. s. 2. sasāttha, viii. 48, 9.

sad-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sadas-sadas, acc. itv. ed. on each seat, x. 15, 11.

śā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dif, a. f. -i, alike, iv. 51, 6 [having a similar appearance].

sa-dyás, adv. in one day, iv. 51, 5; as once, iv. 51, 7.

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = sahā together].
 sadhā-stha, n. *gathering place*, i. 154, 1. 8.
 san gain, VIII. P. sanóti, vi. 54, 5.
 sanáya, a. *old*, iv. 51, 4 [from sána; Gk. évo-s, OL. sen, Lith. sénas 'old'].
 sánt, pr. pt. *being*, x. 34, 9 [as be; Lat. (prae)-sent-].
 sam-dřs, f. *sigh*, ii. 38, 1.
 saptá, nm. *seven*, i. 35, 8; ii. 12, 3. 12; x. 90, 15² [Gk. ἑπτά, Lat. septem, Eng. seven].
 saptá-rašmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptášya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptá + ásyā, n. *mouth*].
 sápti, m. *racer*, i. 85, 1. 6.
 sa-práthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by práthas, n. *fame*].
 sa-bádha, a. *zealous*, vii. 61, 6 [bádha, m. *stress*].
 sabhā, f. *assembly hall*, x. 34, 6 [OG. sippa 'kinship', AS. sib].
 samá, a. *level*, v. 88, 7 [Av. hama 'equal', Gk. ópō-s, Eng. *same*, ep. Lat. sim-i-ki-s].
 sam-ád, f. *battle*, ii. 12, 3.
 sám-ana, n. *festival*, x. 168, 2 [coming together].
 samána, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from sáma *being together*].
 samána, a. f. i. *sane*, ii. 12, 8; iv. 51, 9; vii. 86, 8; *uniform*, vii. 63, 2; *common*, ii. 85, 8; vii. 63, 8; 108, 6.
 samána-tas, adv. *from the same place*, iv. 51, 8.
 sam-ídhi, f. *faggot*, x. 90, 15 [sám + idh *kindle*].
 samudrá-jyestha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [samudrá, m. *collection of waters* + jyestha, spv. *chief*].
 samudrártha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ártha, m. *goal*].
 sam-ídhi, f. *unison*, vii. 108, 5 [sám + idh *thrice*].
 sám-prkta, pp. *mixed with* (inst.), x. 34, 7 [prc mix].
 sam-přcas, ab. inf. *from mingling with*, ii. 85, 6 [prc mix].
 sam-bhrta, pp. *collected*, x. 90, 8 [bhr *bear*].
 sam-raj, m. *sovereign king*, viii. 29, 9.

sa-yúj, a. *united with* (inst.), x. 168, 2.
 sa-rátham, adv. (cog. acc.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.
 sár-as, n. *lake*, vii. 108, 7 [sr̥ run].
 saras-í, f. *lake*, vii. 108, 2.
 sárg-a, m. *herd*, iv. 51, 8 [sr̥ let loose].
 sárt-ave, dat. inf. *to flow*, ii. 12, 12 [sr̥ flow].
 sr̥p *creep*, I. P. sárpati.
 vi- *slink off*, x. 14, 9.
 sárpír-ášuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpis (from sr̥p run = melt) + ášuti *brew from su press*].
 sárvá, a. *all*, vii. 108, 5; x. 14, 16; 90, 2; 129, 8 [Gk. ὅλος = ὅλος, Lat. salvo-s 'whole'].
 sárvá-víra, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sarva-hút, a. (Tp.) *completely offering*, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
 sal-ílā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sr̥ flow].
 Sav-i-ír, m. a *solar god*, i. 35, 1-6, 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū stimulate].
 sas sleep, II. P. sásti, iv. 51, 3.
 sas-ánt, pr. pt. *sleeping*, iv. 51, 5.
 sah overcome, I. sáha, x. 34, 9 [Gk. ἔχω, ao. ἔσθη-χ-ών].
 sán-as, n. *mighty*, iv. 50, 1; v. 11, 6² [sah overcome].
 sa-hásra, nm. *a thousand*, x. 15, 10 [Gk. χίλιοι, Lesbian χέλλιοι from χέστοι].
 sahásra-pád, a. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].
 sahásra-bhrsti, a. (Bv.) *thousand-edged*, i. 85, 9 [bhr̥s-tí from bhr̥s = bhr̥s stick up].
 sahásra-sírṣan, a. *thousand-headed*, x. 34, 14.
 sahasra-sává, m. *thousandfold Soma-pressing*, vii. 108, 10 [sává, m. *pressing from su press*].
 sahasráksá, a. (Bv.) *thousand-eyed*, x. 90, 1 [aksá *eye* = áksi].
 sé-hüti, f. *joint praise*, ii. 88, 4 [hüti *invocation from hü call*].
 sá bind, VI. syáti.
 vi- *discharge*, i. 85, 5.
 sá, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = so, x. 127, 4.
 sád-ana, n. *seat*, x. 185, 7 [sad sit].

sādhārana, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhārāṇa *having the same support*].

sādh-ū, a. *good*, x. 14, 10.

sādhu-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.

sān-as-ī, a. *bringing gain*, iii. 59, 6 [san gain].

sān-u, n. m. *back*, ii. 35, 12.

sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.

sāya-ka, n. *arrow*, ii. 33, 10 [*suitable for hurling: si hurl*].

sārameyā, m. *son of Saramā*, x. 14, 10.

sāsanānaśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-āsana + anaśana].

simhā, m. *lion*, v. 83, 3.

sic pour, VI. siñcā, i. 85, 11 [OG. *sig-u* 'drip', Lettic *sik-u* 'fall' of water].

ni-pour down, v. 83, 8.

sidh̄ *repel*, I. F. sēdhāti.

āpa-chase away, i. 35, 10.

sindh-u, m. *river*, i. 35, 8; ii. 12, 8, 12; *Indus*, v. 11, 5 [Av. *hind-u-s*].

sīsvid-ānā, pf. pt. Ā. *sweating*, vii. 103, 8 [*svid perspire: Eng. sweat*].

sim, cne. prn. pcl. *him &c.*, i. 160, 2.

su *press*, V. sunotī, sunutē, V. 14, 13 [Av. *hu*].

sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. *hu*, OL *su*].

sū-krta, pp. *well-made*, i. 85, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.

su-kratū, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [*kratū wisdom*].

sukratū-yā, f. *insight*, i. 160, 4.

su-ksatrā, a. (Bv.) *wielding fair sway*, iii. 59, 4.

su-ksitti, f. *safe dwelling*, ii. 35, 15.

su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.

su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.

su-tā, pp. *pressed*, viii. 48, 7; x. 15, 8.

su-tasta, pp. *well-fashioned*, ii. 35, 2 [*take fashion*].

su-tā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

su-tāra, a. *easy to pass*, x. 127, 6.

su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [*dāmsas wonder*].

su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 8.

su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [*dūgha milking: dugh = duh*].

sū-dhīta, pp. *well-established*, iv. 50, 8 [*dhīta, pp. of dhā yut*].

su-dhīṣ-tama, spv. a. *very proud*, i. 160, 2.

su-nīthā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.

sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [*su press*].

su-pāthā, n. *fair path*, vii. 68, 6.

su-parṇā, a. (Bv.) *having beautiful wings: m. bird*, i. 85, 7.

su-palāsā, a. *fair-leaved*, x. 135, 1.

su-pēsā, a. (Bv.) *well-adorned*, ii. 85, 1 [*pēsā, n. ornament*].

su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].

su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [*prajā*].

su-pratīka, a. (Bv.) *lovely*, vii. 61, 1 [*having a fair countenance: prati-ka, n.*].

su-pranīti, a. (Bv.) *giving good guidance*, x. 15, 11.

su-prapānā, a. (Bv.) *giving good drink: n. good drinking place*, v. 83, 8.

su-bhāga, a. *having a good share, opulent; genial*, vii. 63, 1.

su-bhū, a. *excellent*, ii. 85, 7 [sū well + bhū *being*].

su-bhṛta, pp. *well cherished*, iv. 50, 7.

su-makha, m. *great warrior*, i. 85, 4.

su-mati, f. *good-will*, iii. 59, 8, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of *ē-μενής*].

su-mflika, a. (Bv.) *very gracious*, i. 85, 10 [mr̄likā, n. *mercy*].

su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

su-mnā, n. *good-will*, ii. 33, 1, 6.

sumnā-yū, a. *kindly*, vii. 71, 8.

su-rabhi, a. *fragrant*, x. 15, 12.

sūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].

su-rētas, a. (Bv.) *abounding in seed*, . 160, 3.

su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.

su-vāc, a. (Bv.) *eloquent*, vii. 108, 5.

su-vitā, n. *welfare*, v. 11, 1 [su well + itā, pp. of i go: opposite of dur-itā].

su-vidátra, a. *bountiful*, x. 14, 10; 15, 3, 9.

su-víra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.

su-vírya, n. *host of good champions*, iv. 51, 10.

su-vrkáti, f. *song of praise*, ii. 85, 15; vii. 71, 6 [sū+rk-ti from arc *praise*, cp. ro].

su-vrjána, a. (Bv.) *having fair abodes*, x. 15, 2.

su-sípра, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.

su-séva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.

su-sakhí, m. *good friend*, viii. 48, 9 [sakhī friend].

su-stuti, f. *eulogy*, ii. 83, 8 [stuti *praise*].

su-stúbh, a. *well-praising*, iv. 50, 5 [stubb *praise*].

su-háva, a. (Bv.) *easy to invoke*, ii. 83, 5 [háva *invocation*].

sú, adv. *well*, v. 83, 10 [= sú *well*].

sú-nára, a. *bountiful*, viii. 29, 1 [Av. *hunara*].

sú-nú, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*, OG. *sunu*, Lith. *sūnū*, Eng. *son*].

súpáyána, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sú+upáyana].

súr-a, m. *sun*, vii. 63, 5 [svár *light*].

súrī, m. *patron*, ii. 85, 6.

súr-ya, m. *sun*, i. 85, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 18 [svár *light*].

sr̥ *flow*, III. sisarti.

úpa prá- *stretch forth to*, int. 3. s. sarsr-e, ii. 35, 5.

sr̥i emí, VI. srjáti [Av. herzaiti].

áva- *discharge downward*, ii. 12, 12; *cast off*, vii. 86, 5.

úpa- *send forth to* (acc.), ii. 85, 1.

srp-rá, a. *extensive*, iv. 50, 2 [srp *creep*].

sé-ñá, f. *missile*, ii. 83, 11 [si *discharge*].

será-ní, m. *leader of an army, general*, x. 34, 12.

sóma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4. 7-15; x. 14, 13; 84, 1; *Soma sacrifice*, vii. 108, 7 [su *press* : Av. *haoma*].

soma-pá, m. *Soma drinker*, ii. 12, 18.

soma-píthá, m. *Soma draught*, x. 15, 8 [píthá from pā *drink*].

som-in, a. *soma-pressing*, vii. 108, 8.

som-yá, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.

saumanas-á, n. *good graces*, iii. 59, 4; x. 14, 6 [su-máanas].

skand leap, I. P. skándati, int. inj. kániskan, vii. 103, 4.

skabháya, den. prop, establish, i. 154, 1 [from skabb, IX. skabhñáti].

skámbh-ana, n. prop, support, i. 160, 4, stan *thunder*, II. P.; cs. stanáyati, id., v. 83, 7, 8 [Gk. στίχω 'lament'].

stan-átha, m. *thunder*, v. 88, 3.

stanáyant, pr. pt. *thundering*, v. 83, 2; x. 163, 1.

stanayi-tnú, m. *thunder*, v. 83, 6.

stabh or stambh prop, support, IX. stabhnáti, ii. 12, 2.

ví prop asunder, pf. tastambha, iv. 50, 1; vii. 86, 1.

stárvána, pr. pt. Á. = ps. *being praised*, ii. 83, 11 [stu *praise*].

sthi-ré, a. *firm*, ii. 83, 9, 14 [sthā *stand*].

stu praise, II. stáuti, ii. 83, 11; v. 83, 1. pr̥- *praise aloud*, i. 154, 2.

stu-tá, pp. *praised*, ii. 83, 12.

stuv-ánt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.

ste-ná, m. *thief*, x. 127, 6 [stā *be stealthy*].

sto-tí, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].

stó-ma, m. *song of praise*, ii. 83, 5; vii. 86, 8; x. 127, 8 [stu *praise*].

stóma-tasta, a. (Tp.) *fashioned into* (= being the subject of) *praise*, x. 15, 9.

stri, f. *woman*, x. 34, 11 [Av. stri].

sthā stand, I. tishtha; pf. tasthur, i. 85, 5; rt. ao. s. 3. ásthät, i. 85, 10; iv. 51, 1; pl. 3. ásthur, iv. 51, 2 [Av. hístāti, Gk. ἵστημι, Lat. sisto].

áti- *extend beyond*, x. 90, 1.

ádhi- *ascend*, x. 185, 3; *stand upon*, i. 85, 6.

ápa- *start off*, viii. 48, 11.

abhi- *overcome*, iv. 50, 7.

á- *mount*, i. 85, 4; *mount to* (acc.), i. 85, 7; *occupy*, ii. 85, 9.

tid- *arise*, v. 11, 8.

úpa- *approach*, rt. ao. asthita, x. 127, 7.

pári- *surround*, pf. tasthur, ii. 85, 8.

prá- *step forth*, x. 14, 14.

spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spez*, Gk. *σκάψ* 'owl'].

spí- *win*, V *sprnōti*.

nís- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.

sprh, cs. *sprháya longfor*, x. 185, 2 [Av. *sperzaite*].

sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπαίω* 'quiver', Lat. *sperno*, Lith. *spurū* 'kick', OG. *spurnu* 'kick'].

smá, enc. pcl. *just, indeed*, ii. 12, 5 [180].

syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].

syand *flow*, I. Á. *syándate*, v. 83, 8.

syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syú-*man band*; Gk. *ὑ-μήν* 'sinew'].

syóna, n. *soft couch*, iv. 51, 10.

sráma, m. *disease*, viii. 48, 5.

sru *flock*, I. *sráva*, vii. 49, 1 [Gk. *βέβει* 'flows'].

svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σύ-ος*, *σ-ο-*, Lat. *sui-s*].

svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.

1. svadhá, f. *funeral offering*, x. 14, 3. 7; 15, 3. 12-14.

2. sva-dhá, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 85, 7; *bliss*, i. 154, 4 [svá *own* and dhá *put*; cp. Gk. *ἔ-ρος* 'custom'].

svadhá-vant, a. *self-dependent*, vii. 86, 4. 8.

sv-ápas, a. (Bv.) *skillful*, i. 85, 9 [sú + ápas 'doing good work'].

sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὕπνος*; Lat. *sonni-s*, Lith. *sípna-s*].

svayam-já, a. *rising spontaneously*, vii. 49, 2.

sva-y-ám, ref. prn. *self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115 a].

svár, n. *light*; *heaven*, ii. 85, 6; v. 83, 4.

sva-ráj, m. *sovereign ruler*, x. 15, 14.

sváru, m. *sacrificial post*, iv. 51, 2.

svar-vid, m. *finder of light*, viii. 48, 15.

svá-vant, a. *bountiful*, i. 85, 10 [possessing property: svá, n.].

sváś, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSl. *sesstra*, Go. *swistar*, Eng. *sister*].

sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svasti for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú well + asti being].

svád-ú, a. *sweet*, viii. 48, 1 [Gk. *ἡδύς*, Lat. *suavis*, Eng. *sweet*].

sv-ádhí, a. (Bv.) *stirring good thoughts*, viii. 48, 1.

sv-ábhú, a. *invigorating*, iv. 50, 10.

sváhá, ij. *hail, as a sacrificial call*, x. 14, 3.

svíd, enc. emph. pcl., iv. 51, 6; x. 34, 10; 129, 5²; 185, 5; 168, 3.

Ha, enc. emph. pcl., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10. 16; 129, 2 [later form of gha].

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han-tí, m. *slayer*, ii. 12, 10.

hár-as, n. *wrath*, viii. 48, 2 [heat; from *há* be hot: Gk. *θέρος* 'summer'].

hár-i, m. *bay steed*, i. 85, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelū*, OG. *gēlo*].

hár-ita, a. *yellow*, vii. 103, 4. 6. 10 [Av. *zairita* 'yellowish'].

hár-ásva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.

háv-a, m. *invocation*, x. 15, 1 [há call].

havána-śrút, a. (Tp.) *listening to invocations*, vii. 83, 15 [hávana (from há call) + śrút hearing from śru hear with determinative t].

havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [hávis + ad].

havis-pá, a. *drinking the oblation*, x. 15, 10 [hávis + pá].

hav-is, n. *oblation*, ii. 38, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 14, 1. 4. 13. 14; 15, 8. 11. 12; 90, 6²; 168, 4 [há sacrifice].

háv-i-man, n. *invocation*, ii. 33, 5 [há call].

hav-yá, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [há sacrifice].

hárya-váhana, m. *carrier of oblations*, v. 11, 4 [váhana from vah carry].

hárya-súd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [súd = svád sweeten].

hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hásta-vant, a. *having hands*, x. 84, 9.
 1. hā *leave*, III. P. jahātī.
 áva, ps. hiyate, *be left behind*, x. 84, 5.
 2. hā *go away*, III. Ā. jihite.
 ápa-*depart*, vii. 71, 1 : 8. s. sb. s. ao.
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 hi-té, pp. *placed*, v. 11, 6 [later form of
 dhita from dhā *put*; Gk. θερό-s *set*].
 hi-tráya, gd. *leaving behind*, x. 14, 8
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 himá, m. *winter*, ii. 88, 2 [Av. zima,
 OSl. zima 'winter'; Gk. ἐύρχμος
 'subject to bad storms', 'horrid'].
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 híran-ya-dá, a. (Tp.) *giver of gold*, ii.
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 híran-va-páni, a. (Bv.) *golden-handed*, i.
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 híran-va-práuga, a. (Bv.) *having a golden*
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 híran-yá-ya, a. *golden*, i. 85, 2; 85, 9;
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 híran-va-rúpa, a. (Bv.) *having a golden*
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 hiranya-samdrś, a. (Bv.) *having a golden*
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